The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler 14Feb81

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THE MESSENGER.

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TERMS.

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Poetry.

BEYOND.

Never a word is said,
But it trembles in the air,
And the truant voice has sped,
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But like flashes of the sun,
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

Never a day is given,
But it tones the after years,
And it carries up to heaven
Its sunshines or its tears;
While the to-morrows stand and wait,
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far-away.

—*Henry Burton, in Sunday Magazine.*

Theology and Criticism.

For the Messenger.

PEACE IN THE PEACE COMMISSION.

The controversies respecting original sin and cognate questions prevalent in the Presbyterian Church fifty years ago, culminated in the prosecution of the Rev. Albert Barnes by the Rev. Dr. G. Junkin. This was followed by a rupture in the denomination. Two General Assemblies were organized, each claiming to be the highest judicatory of the Presbyterian Church in America. This double organization led to litigation, the two bodies contending before our civil courts for the possession of properties, until then held in common. In process of time a different spirit and better councils came to prevail. After a separation of a quarter of a century, the two antagonizing bodies were resolved into one communion.

Our civil war was allowed to spring the question of loyalty upon the councils of the General Assembly; and the Presbyterian denomination was again rent asunder. This division, notwithstanding all the efforts made by the General Assembly (North) has been perpetuated. We still have a General Assembly of the Presbyterian Church South, maintaining a distinct and separate organization.

In the Lutheran Church, the new theology, of which the Rev. Dr. S. S. Schmucker, for many years the Professor of Systematic Theology in the Theological Seminary at Gettysburg, was the able and influential exponent, connected with the revival system supported enthusiastically by the Rev. Dr. Kurtz, editor of the *Lutheran Observer*, became predominant in the organization known as the General Synod of the Lutheran Church. The old and staunch Ministerium of Pennsylvania stood aloof. Gradually a reaction asserted itself. In course of time as the vitality of the old symbols revived, the dissatisfaction with the theology, of which Gettysburg was the chief representative, became so strong, that the more conservative ministers, congregations and Synods withdrew, and formed the organization known as the General Council of the Lutheran Church. These two strong and influential bodies, the General Synod and the General Council, are still separate organizations, and represent a divided Lutheran Church in the United States.

Many years ago the Methodist Church was, on a question of ecclesiastical polity, divided into two general organizations. The Methodist Episcopal Church and the Protestant Methodist Church are two bodies having but little, if any more sympathy with one another than any other two denominations representing that phase of theological and Christian life.

Like the Presbyterian Church, the Methodist communion was rent in twain by the issues of our civil war. To-day we still have two Methodist general organizations. Holding the same faith, observing the same methods, and perpetuating in substance the same ecclesiastical polity, there is a Methodist Episcopal Church South, sustaining no fellowship with their brethren of the same denomination in the northern States.

Led by Pusey, Newman and other great and godly men in the Church of England, Tractarian ideas took hold of the Anglican communion, developing what is known as ritualism. This newly awakened form of Christian life soon began to pulsate in the consciousness of the Protestant Episcopal Church of America. Until then what are known as low church ideas were predominant. But the sympathy of America with England awakened latent tendencies towards ritualism. A great conflict ensued between high church and low church ideas in the Episcopal body, a conflict which still, in nearly every diocese, arrays party against party. Of this divided sentiment, was born the Reformed Episcopal Church, represented by Bishop Cummings, an organization still existing, growing in numbers and gaining in strength.

The theological controversies of the German Reformed Church, judging from external appearances, seemed to portend a similar rupture. The questions at issue were vital, involving even the central truth of the entire Christian economy. As regards polity the ministry and membership were of one mind. On the revival system for a while there existed broad differences of sentiment; but these differences did not seriously threaten the unity of the Church. Though for years there were two distinct organizations, both confessed the faith of the Heidelberg Catechism, and held themselves subject to the same organic law. When changes were made in the Constitution, East, the Synod of Ohio, of its own motion, introduced the same or similar changes in the Constitution, West. Notwithstanding variations of sentiment regarding worship and measures, the Classes West and the Classes East, by a free act of their own will, so modified the organic law of the Church, that the General Synod could be, and was organized at Pittsburgh in 1863. Since that time the (German) Reformed Church in the United States has been one undivided body. All the churches and Classes, West and East, North and South, being according to the organic law, subject to the authority of the same ecclesiastical court.

The dangers threatening the Church arose from differences on questions deeper and more vital than "measures" or polity. It is not necessary here to state in detail these vital issues. Beginning with the holy sacraments and the divine-human personality of our Lord, the controversies conducted from this point of observation embraced nearly all the central doctrines of the Christian faith. Partisan sentiment arose in the Classes; one theological tendency was arrayed against another. One Synod was represented by Mercersburg and Lancaster; another by Tiffin and Ursinus. Especially on the floor of the General Synod did divergent tendencies of thought assume a threatening attitude. In the circumstances it could not be otherwise. Test questions constrained man to stand against man, seminary to meet seminary, one section of the Church to contend against another section. To say that the danger of a rupture and of antagonistic organizations was imminent, simply expresses the well grounded fears which many active ministers and elders could not repress.

With heartfelt thankfulness and unaffected rejoicing, the Church now realizes that this ominous cloud has been dissipated. A crisis was reached at Lancaster in 1878. The Commission then authorized has dissolved the doubts and fulfilled the hopes of the Church. There are many considerations that impart great significance to the unanimity obtained by the members of the Peace Commission. But we shall briefly refer to two only.

One is the dividing and disorganizing tendencies, which have been at work in many of the most influential denominations of our country. The current of American Church life, through a latent evil force, seems ready, at every juncture, to branch off into different channels. Though a strong reaction apparently has set in, yet the want of a tough vital cohesiveness in our large Protestant Churches was adverse to unification. Had the members of the Peace Commission stood twelve against twelve they would have reflected the divided sentiment of the General Synod at Dayton and Cincinnati. Had their attempts at peace failed, and had they been impelled to come before the next General Synod with two opposing reports and thus have revived central issues in the councils of that body, they would have done no more in principle than follow the example set by other historical denominations in this country. But a different spirit was present and asserted a controlling influence. The peace attained in the Peace Commission shows at least two things: the underlying strength of a common faith and of Christian charity; but especially the presence and benediction of Him who is the Prince of Peace.

The other consideration is the manner in which the Commission was [illegible]. The Synods wisely judged that the two tendencies ought to be represented by pronounced men—by ministers and elders who thoroughly understood the issues, and whose opinions were clear and decided, and had been unequivocally avowed. Some indeed thought otherwise. But now, we think, it must be gratifying to the entire membership of our Church, that the Commission was constituted on that general principle. There was no lack of ability or of will, on either side, to express the sharp points of difference. Both tendencies were well manned, and the two aspects of belief and thought, with open face, confronted each other. The opportunity was at hand to stand asunder and contend for the mastery. There is therefore no room for the fear, that the Peace action was owing either to a superficial knowledge of the questions in controversy, or to a want of thorough-going honesty in these representatives of opposing tendencies.

Thanks be to God for a Commission well armed and ready to fight, had a spiritual battle been the dernier resort. That these representative ministers and elders, after faithful and serious deliberation extending through a whole week, adopted a paper with out a dissenting voice, affords a solid basis for the belief, that the late partisan antagonisms are at an end, and the danger of the division of the Reformed Church has been honorably averted.

Should not all pastors and congregations, with joyous haste, unite in presenting a thank-offering to the Author of charity and good will?

Communications.

For The Messenger.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

A Voice from Iowa.

The Church in the East has all along taken a deep interest in the work of missions in Iowa. We have all rejoiced in the success of the brethren in building up the kingdom of Christ out on those vast plains of the North-west. We have also admired the courage, the energy, and truly Christian heroism of these brethren, in carrying forward the work of our divine Lord. They have received some assistance from the East, but by no means as much or as freely as their important field deserves. We rejoice to hear of the success of their labors, and only regret, that we do not hear from them more frequently through our papers as a means of encouragement to the friends of missions. We here take the liberty of quoting from a private letter from one of these brethren, well known in the East.

"The MESSENGER has come to hand, from which it appears, there is a general feeling, that as a result of the work of the Peace Commission, there should be a general thank-offering of the Church. I am only a very ordinary minister, on the borders of the Reformed Church, still I feel deeply interested in her progress, and in proportion to the salary I receive, I think I give more than many who have large possessions. I do not say this in a boasting spirit, but simply add, that out of my little income I have been enabled to give one-eighth of it annually for benevolent and church or home purposes. Now would it not be well to set apart a Sunday, say in April or May, when throughout the Church, a general thank-offering shall be made for the results of the Peace Commission? We can then see how much the good work is appreciated. I think the time should be so extended, that perfect arrangements may be made. Let the Presidents of the Synods agree upon the day or days (there should be several) and then let them issue their proclamations (or say, recommendations) to the Presidents of the Classes, and let these, in turn, send a letter down to the pastors. This seems like red tape, but red tape is good in its place. In this way, when the pastors read these letters to their congregations, it will bring the matter home to the people in a way to make them feel the solemnity of the matter. I do candidly believe, if a proper effort is made, that sufficient funds can be raised to pay our half starved missionaries up to date (and the Superintendent also). I have ten or fifteen dollars to drop in the basket on that day. Although I have a charge only eight years old, I yet have no doubt but that I can average at least fifty cents to a member on such an occasion.

Again, I wish to say something about our Iowa missions. As you know, we have been cut off, as a little plantation, by ourselves. We have had a hard struggle all along, because we were under the care of no Board, and no one seemed to care for us. I came here in 1867, under the care of the General Board, and in a year or two was left to take care of myself. I do not know but it was just as well in the end, because I worked up a pretty good charge, but still this cannot always be done. We need help, and we need some one to come out and see after us, and spy out the land. Now can you not make a trip out here? It need not interfere with the rights of other Synods. There are important towns in Iowa where we should have missions, and some one with proper authority should look after them. These are Dubuque, Davenport, Des Moines, Cedar Rapids, &c. In all these places we should have missions. Can you not make us a visit? I really think you should. The Church East can do so much for us at least as to send you out here, that you may see for yourself, and then give useful and reliable information to the Church at large. The great region of the Mississippi Valley should by all means be looked after. We are about establishing another mission in Mahasha county, but we *must* have some aid. We are now supporting four missions ourselves. By all means see that the thank-offerings are appointed."

These are brave and good words from Brother Fouse of Lisbon, Iowa. Their spirit is refreshing, and we hope they will not be without good fruit amongst us in the East. Amen.

The Reformed Church in Boston.

It affords us much pleasure to learn, that an interest has been awakened in behalf of the Church in Boston, and that there is now a disposition in various directions, to come to the relief of Brother Schwartz in his heroic efforts to save his congregation to the Reformed Church. The story is a long one, and just at this time, we have neither time nor disposition to give the details of the history. When people are struggling against wind and wave in a storm at sea, to gain a safe harbor, we do not stand on the shore and ask them just how they got into all this trouble. We at once turn our energies to help in saving the ship, or at least its precious lives. Afterwards, when we have extended substantial relief, we sit down and listen to the story of the disaster in its minute particulars. The difficulty suggested by a writer in the MESSENGER, that what is now given to the Boston church may be all sacrificed or swallowed up in the loss of the church property. This we would simply say is not real. If any persons are contemplating giving something, let them do so at once. Brother Schwartz is a business man, and he can very easily so arrange matters, that all such contributions shall be returned to the donors, if the church property is sacrificed. Another writer has said that the property is fully worth all that it cost. That is true, but it is also true, that it is worth a great deal more, and that its value is moreover increasing daily. Those who yearly appraise the value of property in Boston know that better than any one else, and indicate their judgment by the taxes which they assess upon the property aforesaid. At a favorable time, it may, and perhaps it should be sold. It will then cover all its debts, and leave a balance large enough to secure a respectable house of worship in some other place, where property is not so valuable. Let contributions then continue to flow in to Rev. L. B. Schwartz, 157 Charles Street, Boston, Mass.

Selected.

INDIGENT STUDENTS.

The extent to which indigent students are pecuniarily helped at Harvard is not generally known to the public. There are, in the first place, 112 scholarships, (of which, however, four or five are not available), varying in their annual income from $40 to $350. The whole amount yearly realized from this source and distributed among the students is about $25,000. These scholarships were founded through the gift or bequest of liberal friends of the college, and they are constantly increasing in number. Indeed, their number has been doubled within about 10 years. Then, there are the "beneficiary funds," which are the results of various bequests and donations made to the college, and the annual income of which, amounting to about $1,100, is given to needy students in sums varying from $25 to $75. In addition to the beneficiary funds, there is a loan fund, producing annually about $2,700, which is loaned on easy terms to students in sums ranging from $30 to $75. Besides the above, the several monitorships yield to their holders an aggregate of about $700 a year. The total amount realized from the above sources, and distributed among students, is nearly $30,000 a year. There are, moreover, numerous prizes, varying from $50 (in a few cases less) to $100 each, and aggregating about $1,500. It is not surprising that these resources warrant the college authorities in announcing, that "good scholars of high character but slender means are seldom, if ever, obliged to leave college for want of money." Indeed, it is possible for the student to go through the course supporting himself almost entirely on what he may receive from the college. In the catalogue for this year are given four scales of annual expenditure for a student. These are classified as "least," "economical," "moderate," and "very liberal." The amount footed up under each, respectively, is $484, $592, $807, $1,360. These include all necessary expenses for the year, excepting those of the long vacation. According to the two lowest estimates, a student must have from about $500 to $600 a year, not counting the long vacation during which he would likely be at home, where he would probably incur little or no expense. In other words he can go through college, say on about $600 a year, without stinting himself or denying himself any advantage essential to his health, personal comfort, or educational progress. Now, if a student has the ability and energy to win a $350 scholarship, this provides for more than half his yearly expenses, and, if he has no source of income of his own, there is no doubt that from the other college funds or from ways and means that would doubtless be forthcoming, the balance of the amount necessary to carry him safely through would be realized. Hence, assuming good character and the necessary ability in a young man, poverty need not prevent him from obtaining an education at the oldest and wealthiest university in the country.—*N. Y. Times.*

Family Reading.

"I AM WEARY! OH, SO WEARY."

Are you weary? Oh, so weary;
Weary of earth's toilsome care?
Come to Jesus! He will hear thee,
If thou ask'st for grace to bear.

Is this world so sad and dreary?
Are you with its cares opprest?
Trust in Jesus! He's e'er near thee;
He will give thee heav'nly rest.

Are you weary? Oh, so weary;
Weary of this earthly strife?
Follow Jesus! He will cheer thee;
He will guide thee into life.

Jesus, Saviour, soothe the weary;
Burdened hearts from sin set free;
May they learn to love and fear Thee;
Find their all in all in Thee!

Then this world will not be dreary;
But be holy, pure and bright.
Jesus' love will ever cheer thee;
Fill thy heart with heavenly light.*

*These lines were found among the private papers of Miss Rebecca May Fisher, after her decease.—[Ed.

AFTER THE HOLIDAYS.

"There, the hateful old books can go now," said Kate Hertford, under her breath, as the old Academy bell rang for the end of school. Hastily closing her desk, she turned to give a significant look to her best friend, who sat at some distance from her in the school-room. Grace Cummings read, "I'm dying to have a talk, so wait for me, please," and responded in the same mute language, as she was dismissed, "Yes, I'll be ready."

The putting on of wraps was soon accomplished, and leaving behind them a busy hum of "Oh, you just ought to see," and "What did you have?" and "Mine was perfectly lovely,"—the two friends walked slowly away towards their homes.

"I want to hear about your Christmas, Grace," said Kate; "did you have a real good one?"

"You will think so when I tell you that, besides our own particular presents, there was one splendid surprise for the whole family."

"What! All of you the same thing?"

"Yes; papa enjoyed it just as much as we did, and it was the very best thing we could possibly have had."

"How funny; it must have been something very big to go all round."

"No, it wasn't so very large, but it was lovely. We each had our own share—as much as we could take."

"Oh, bother, Grace, do tell me what it was!"

"Can't you guess? I am sure you've found out lots of things by guessing before now."

"Well, an awful big box of candy;—I don't know about that, though; for if it had been as big as a dry-goods box, I believe your brother Frank could have eaten all of it."

"So he could," laughed Grace, to whom the size of Frank's sweet tooth was very well known; "but it wasn't that; guess again."

"Oh, a barrel of apples, or a barrel of flour, or a barrel of sugar!"

"Oh, dear, no," said Grace; "it wasn't anything like a barrel."

"Then, I give it up," said Kate.

"Now, see if it wasn't a splendid surprise. It was mamma seated in her place at our Christmas dinner-table."

"You don't say so!" exclaimed Kate; "that was lovely. How could she come down-stairs?"

"Papa carried her in his arms. After our presents in the morning, he said we must wait until dinner-time for the best. So we didn't ask any questions, though we wondered what it could be. About fifteen minutes before six o'clock he shut us all up in the library, and when he came and led us into the dining-room, we could hardly believe our eyes. There sat mamma in her own place, smiling and wishing us 'Merry Christmas.' Of course, we all ran up to her and hugged and kissed her, and made such a fuss that papa said he would have to carry her up-stairs, if we didn't stop."

"Oh, that was splendid," said Kate, heartily: "and what a surprise it must have been; for my mamma told me, just after your horses ran away and your mother was hurt, that the doctors thought it would be six months before she could walk as she used to."

"Yes, it will be a long time yet before she is quite well; but she has a wheeled chair now, and goes about up-stairs very nicely. She only came to dinner for Christmas day."

"Well, you must have had a real good time."

"So we did, and now comes your part. Mamma wants you to come in and see her."

"What, now?" said Kate.

"Yes, she told me to bring you in on our way home from school, and to say that we would begin our nice old talks together."

Entering the large hall of a pleasant-looking country-house, the two girls laid their books down, and throwing their arms around each other, ran gaily up to Mrs. Cummings' room.

They found her seated in her wheeled chair, with books and flowers on the table beside her, and she greeted them as brightly as if she had just come up-stairs as easily as they had.

"Oh, Mrs. Cummings!" exclaimed Kate when they had seated themselves, "how lovely it was to have you down-stairs for Christmas dinner. I do wish that we all could have seen you."

"Your mother knew that the doctor had given me permission to come down, so that it was only a surprise to the young people; but it did us all good, and to-day I feel quite well enough to enjoy a short game with you and Grace."

"Not like our old ones, mamma!" said Grace with astonishment.

"Yes, the old questions and answers; you must both of you have found many puzzling things in all these weeks. Have you not Kate?"

"Indeed, I have," answered Kate, for she possessed an inquiring mind and often wondered painfully why things came to pass as they did. "There is one question that has bothered me a good deal just now."

"Well, ask it, my dear."

"What is the use of having Christmas at all?"

"Why, my child, you know whose birth we celebrate on Christmas?"

"Oh, of course, I understand that, and believe that the good Lord came to this world just because He loved us and wanted to teach us how to live rightly: that isn't what I mean. We could keep His birthday; but what's the fun of having holidays? They never are long enough. It takes time to get your presents ready, and then you never have enough money. No matter how carefully you divide what you have, the only thing that suits you for anybody always costs more than you can give. You have to run about and look and fuss and lie awake at night, trying to make one dollar buy as much as two dollars"—and Kate stopped to take breath.

"That is rather hard work," said Mrs. Cummings. "Is there anything else?"

"Yes; for when at last you are all settled, and wake up on Christmas morning, shouting 'Merry Christmas' to everybody, and give them their presents and get yours, everything seems so perfectly lovely that you would just like to feel so forever. Then, the first thing you know, the night comes, and Christmas day is over,—and, pretty quick, holiday week is over, too, and you just have to go back to school and study as if nothing had happened."

"And how do you feel, then?" asked Mrs. Cummings.

"Oh, sort of all upside-down," said Kate, in a disgusted tone. "I don't believe I'll ever get to rights again."

"Yes, you will, my dear. You have only made a very common mistake, and are now suffering the discontent that always follows such a blunder. You had forgotten that nothing stands still in this world. We should be unhappy if it did. Your body grows by food, exercise and rest, each in their turn; and just so your character must grow by pleasant and unpleasant experiences. When you have grown very strong you will be able to enjoy your holidays and enjoy your working days, too."

"I don't feel as if I had any character at all just now," moaned Kate. "I can't settle myself to anything."

"That is very natural. You have been diverted from your daily routine, surprised and pleased by giving and receiving kindly gifts and words. Now comes the time for a little self-control. Say to yourself: 'I have enjoyed these bright days. I shall be happier and richer all through the coming year for my gifts and the love and sympathy which they have brought me. But I won't be either so greedy or so silly as to wish that this sort of thing would last all the time. I have got to work at my books if I want to know anything, and I ought to be strong enough to work harder after this pleasant rest.' Do this, my dear, and don't listen to your own grumbling. Then, though holiday week was soon over, more quickly will your discontent fly after it. Above all, never forget that the blessed Babe of Bethlehem came to help you in just such work."

"Thank you ever so much, Mrs. Cummings," said Kate. "You seem to have cleared up my sky wonderfully. It doesn't look so black for 1880 as it did."

"Try to keep it bright by brushing away all cobwebs of self-will and indolence," said Mrs. Cummings, as she kissed Kate for good-bye.

"Indeed, I will," was Kate's answer, "even if I have to carry my big broom of resolutions always about with me, like the ugly old woman in Mother Goose!"—*N. Y. Observer.*

GERMAN SCHOOL-BOY LIFE.

They grow up to live in worlds of their own creation, in ideas and theories which are not brought to the test of practical experience. It is the "faculty" of common sense, which is cultivated with distinguished success in our playgrounds, which redeems the English schools from the sentence of utter badness which they would otherwise deserve. And it is the absence of this "faculty" in the German prospectus which vitiates so much of the excellent teaching imparted. Better give the pupils a good playground and confine them daily for three hours within its barriers than seat them for the same time before a blackboard to study the theory of political economy. German boys have no public games. All their energies are used up in their studies. They take no violent exercise except on the ice in winter. School work is exhausting, and it takes all their energies out of them. In it they do take an interest. And the reason—or one principal reason—why they do so is because from early childhood it is impressed on them that their whole future depends on it. The *Abiturienten-Examen* is the Day of Judgment looming before the children's eyes, and their childish life is a solemn march to that *Dies iræ*. At the close of youth, before entering on manhood, comes the terrible day which irrevocably fixes their fate. Unless they issue from that examination with a testimonial of "ripeness," every learned profession is closed to them, and three years' military drill instead of one is their doom. As the boy goes to school he passes the barrack yard or the *Platz* where the recruits are drilling. He sees them posturing, goose-stepping, tumbling, fencing, marching, in mud or snow, and he thinks, "I shall have three years of this unless I work," and it acts as a daily stimulus to exertion. —*From "Germany Past and Present," by S. B. Gould.*

OLD DINNER CUSTOMS IN SWEDEN.

The Swedes have a queer way of locomotion at their meals. They often flit about like flies, from one table to another, and sometimes seem to turn the menu topsy-turvy when they order a repast. It is no rare thing to see them begin with cheese and biscuit, next proceed to ham and salad, with a slice of meat to follow, and then suddenly start up in the middle of their dinner to swallow while they walk about, a plateful of pea soup. A habit which they have of beginning each repast with what they call a "smorgos," not merely leads to much untidiness at meal-time, but makes them seem contented to live on bits and scraps. The smorgos consists of little dishes, such as slices of smoked reindeer, and caviar, and sardines, with pickles, cheese, and other whets provocative of thirst. These are fished out with a fork of general utility, and laid on thumb pieces of rye cake, thickly smeared with butter, which serve by way of plate. Then they are bitten into, regardless of the fragments which may fall on other dainties (for your true smorgos eater seldom sits to his repast), and they are finally washed down with a glass or two of spirits which stand handy by their side. Such a prelude to a meal is not merely uncleanly, but must vitiate the palate, and injure the digestion. Indeed, I feel convinced that, were the smorgosbord abolished, not merely would the cookery in Sweden soon improve, but very many of the people would be gradually weaned from their weakness for strong drink. —*All the Year Round.*

SAVED FOR GREAT PURPOSES.

One night in a small town in the north of England, a clergyman's house caught fire. The fire burnt so fiercely that there was only time for the family to run for their lives. Some of them were scorched and burnt as they escaped. But one child, not quite six years old, was left in the house. The light from the fire woke the little fellow up. He jumped out of bed and ran to the door, but the flames drove him back. Then he cried for help. His father heard, and tried to get up the stairs to him; but could not force his way through the fire. The father thought his poor son was lost, he must be burnt to death. But he knelt down and prayed to God for him. The little boy ran to the window, mounted a chest that stood under it, and called to the people below. Somebody saw him, and shouted, "Fetch a ladder!" But there was no time for that; the flames had seized the roof, and it was plainly about to fall in. So one man leaned against the wall, and another stood on his shoulders to reach the boy down. The boy leaped into his arms and was saved—"a brand plucked from the burning!" I dare say most of you know who that little boy was. It was *John Wesley*. God had a great work for John Wesley to do, and He kept him alive to do it.

Two boys were fencing—that is preparing to fight with swords as though they were soldiers. They had real swords with a button at the point of each, to prevent their hurting one another. One of the buttons broke, and the sharp sword ran through the sides of one of the boys and nearly killed him. But it just missed the most dangerous place, and the wounded lad by and by got better. Another time the same boy was swimming in deep water; the ribbon which tied up his hair got loose and caught his leg. He struggled to free himself, but could not. He was about to sink, when the ribbon loosed itself, and he was safe. Another time, when he had grown up to be a young man, he was swimming in the river Rhine, which is a very broad and rapid river. He did not notice where he was going, and soon got into the very midst of its strong current. He said: "The water there was extremely rough, and poured along like a galloping horse." It carried him on till he struck against the strong timbers upon which a mill was built. The stream forced him right under the mill, and he became quite insensible. When he woke up, he found himself in a piece of smooth water the other side of the mill. Some men helped him on shore. He had been carried five miles from the place where he plunged into the water. Yet he was not hurt in the least. The person I have told you about was John Fletcher, one of the holiest men that ever lived. He became a great friend of John Wesley, did much good as a minister of the gospel, and wrote some very useful books. God had work for John Fletcher to do, so He would not let him die.

Perhaps you have never been in such danger as Moses, and John Wesley and John Fletcher were. But you must remember God keeps you alive every day and every hour. Any day an accident might happen to you, or you might be taken ill and die. God keeps you alive, and guards you from all harm, because He has work for you. Will you ask Him, "Lord, what wilt Thou have me to do?" And will you try to live so that when you see what He wants you to do, you may be able to do it? But remember, the very first thing God wishes in those who serve Him, is that they love Him. And then, though He may not give you quite as grand and well-known work as He gave Moses, John Fletcher, and John Wesley, you can all be as holy. And God will find you the work you can do best.

WHERE BABY JOY COMES FROM.

As I sat by my study table,
With my sermon strewing the floor,
My little sixteen-month darling
Came full-sail through the study door.
He first bore away to the window,
Then veered to the bright hearth-stone;
But soon in the furthest corner
Cast anchor, all alone.

First he rattled the quills in my pen-box,
And then with the carpet he played;
Then he washed his hands in the sunshine,
And caught at the shadows they made.
One thing was as good as another,
For each gave a new surprise;
And the light of his childish gladness
Kept shining on out of his eyes.

As I wondered where all the joy came from,
This thought fell from heaven on me;
That when God and a babe are together,
That a little fountain of glee
Must needs bubble up in the child's heart,
Because those waters are given,
And ever renewed, by the joy tides
Of the great cheerful heart in Heaven.

I had quite forgotten my sermon,
And my baby upon the floor
Was tearing the paper to pieces,
That were strewed from window to door;
But I knew that the thought he gave me
Was more than his hands could destroy—
For the love of the Father in Heaven
Had come to me through my boy.

—*S. R. Calthrop, in Independent.*

THE LAST DAYS OF COLUMBA, "APOSTLE OF SCOTLAND."

Columba had labored thirty-four years in Iona. The infirmities of old age were creeping upon him, reminding him of the journey home, which he had for four years been expecting. On Saturday, the 9th of June, 596, Columba, now in his seventy-seventh year, had Diormid, his faithful servant, lead him to the monastery barn, where he blessed the grain in store, thanking God that there was sufficient for the brethren after he was gone. His words grieved Diormid. But Columba bade him rejoice with him, for, called by Christ on the Sabbath, he would go to his Sabbath rest at midnight. On his way home, he ascended the hill that overlooked the cloister, and with hands uplifted to heaven, uttered a prophetic benediction over the scene of his labors. He then returned to the monastery, and went to the library to continue a copy of the Psalms already begun by him. When he came to the words in the thirty-fourth Psalm, *Inquirentes autem Dominum non minuenter omni bono* ("They that seek the Lord shall not want any good thing"), he arose from his work, and said: "This ends the page, and I will cease here. Baithen may write what follows." (Baithen, long chosen by Columba as his successor, did really complete the copy).

It was now time for evening prayers, and he went with his brethren into the chapel. Returning, he lay down on his hard couch, and committed to his faithful servant his last wishes for the brethren: "This is my last commandment to you, my children, that ye should love one another sincerely, and be at peace. If ye follow the example of the good, God, who strengthens such, will surely be with you." These were Columba's last words. He lay silent till midnight. When the bell struck for the nocturn, he rose, hastened in advance of the rest into the chapel, and sank on his knees before the altar in prayer. He was found in this position by Diormid, who hurried after him.

Death was already imprinted on his glorified countenance. Diormid tried to raise him up. His eyes opened but once, looking kindly and gladly on those around. His arm, as he tried to lift it for a blessing, proved too weak for the service. Diormid lifted the dying man's hand, its weak gesture declaring what his lips could not utter. So Columba died, in the act of blessing his brethren.

The memory of Columba still leads many travelers to Iona, where the grand ruins and nine rows of graves and royal tombs would tell of him though history were mute. The Gospel is preached in Iona as pure and free from error, ever since the Reformation, as in the time of Columba. Two Churches, the one Established, the other Free, with their respective schools, still make this small island the seat of living Christian faith, and of evangelical faith.—*Leaders of the Church Universal.*

Useful Hints and Recipes.

Odors from Cooking Prevented.—Put one or two red peppers, or a few pieces of charcoal, into the pot where ham, cabbage, etc., is boiling, and the house will not be filled with the offensive odor.

How to Clean Flat Irons.—The best way to clean flat irons is to take a small, clean board, put coarse table salt on, and rub the irons thoroughly on that, then wax them and wipe them on a clean cloth. This will make the face smooth.

Remember that the wings of turkeys, geese and chickens should never be thrown away. Many people, especially in the country, keep them simply to brush off the stove or range, but there is nothing better to wash and clean windows. Chamois or buckskin are very good, but wings are better, and cost nothing, and their use is an economy—utilizing that which would otherwise be thrown away. They are excellent to clean the hearth or stove, to dust furniture, but best of all, to wash windows, because the corners can be easily and perfectly cleaned by them, leaving no lint behind, as when cloths are used. Use these wings also to spread on paste when papering walls. There is nothing that does that kind of work better.

Apple Puffs.—Make a light, tender crust, as for finest pastry. Prepare fine-flavored apples, stew soft, sweeten, season, and strain. Roll out two large sheets of pastry on separate boards. Put on a spoonful of apple in little spots all over one sheet; spread over this the other sheet, which should be a trifle larger than the under one; then cut with a biscuit cutter wherever there is a bunch of sauce—only cut them large enough to have a good rim. If too much sauce is put on it will stew over and make the puffs look untidy. Press down the edges with some pretty stamp, or with a fork, if that is most convenient, to keep the juice in.

If the pastry is light and tender these are very nice.

To cleanse wood-work, save the tea leaves for a few days, then steep them in a tin pail or pan for half an hour, strain through a sieve and use the tea to wash all varnished paint. It requires very little "elbow polish," as the tea acts as a strong detergent, cleansing the paint from all impurities, and making the varnish equal to new. It cleans window sashes and oil-cloths; indeed, any varnished surface is improved by its application. It washes window panes and mirrors much better than water, and is excellent for cleaning black walnut picture and looking-glass frames. It will not do to wash unvarnished paint with. Whiting is unequaled for cleansing white paint. Take a small quantity on a damp flannel, rub lightly over the surface, and you will be surprised at its effects.

Miscellaneous.

THE GOLDEN SILENCE.

WILLIAM WINTER.

What though I sing no other song?
What though I speak no other word?—
Is silence shame? Is patience wrong?—
At least one song of mine was heard!

One echo from the mountain air,
One ocean murmur, glad and free—
One sign that nothing grand or fair
In all this world was lost to me.

I will not wake the sleeping lyre;
I will not strain the chords of thought;
The sweetest fruit of all desire
Comes its own way, and comes unsought.

Though all the bards of earth were dead,
And all their music passed away,
What Nature wishes should be said
She'll find the rightful voice to say!

Her heart is in the shimmering leaf,
The drifting cloud, the lonely sky,
And all we know of bliss or grief
She speaks, in forms that cannot die.

The mountain peaks that shine afar,
The silent stars, the pathless sea,
Are living signs of all we are,
And types of all we hope to be.

—*Baldwin's Monthly.*

RELATIVE STRENGTH OF PROTESTANTISM AND CATHOLICISM IN EUROPE.

The following statistics will be of great value to those who are interested to know the condition of the two great religions of Europe—the Catholic and the Protestant.

In Germany there are 25,579,709 Protestants, 14,867,430 Roman Catholics, 82,155 "other Christians," and 512,159 Jews. Fourteen of the twenty-one universities teach Protestant Lutheran theology; in four universities a nominal Catholic theology is taught by professors selected by the government from among clergymen under actual or *quasi* excommunication; and in the three remaining universities the students make theology for themselves with beer and short-swords. The state religion is Protestant; the Pope is forbidden to exercise any functions except through the state officials, and the Falk laws are effacing as rapidly and as perfectly as legislation can, the inheritance of Roman Catholic faith which survived the Reformation.

In Austria, 66 per cent. of the people are Catholic; 11 per cent. of the remainder are Greek Catholics, 10 per cent. evangelical Protestants, and 9 per cent. Byzantine Greeks. The state religion is Roman Catholic, but there is complete toleration of all other beliefs. By concordat, the Catholic clergy had control of education and possessed many other exclusive privileges; in 1868, the reichsrath abolished the concordat.

In Belgium, nearly the entire population are Catholic—but the church has no superior privileges, and the government pays a portion of the income of all religious teachers. The archbishop of Malines receives about $4,000 a year, or the wages of an English curate in a fair living.

The established church of Denmark is Lutheran; the constitution provides that "all citizens may worship God according to their own fashion, provided they do not offend morality or public order,"—which is the regulation by which papal officials so long prevented Protestant worship in Rome, and by which Danish officials can prevent any religious ceremony they choose not to tolerate.

In France, according to the census of 1872, 98.02 per cent. of the people are Catholics; 1.60 per cent. Protestants. What caused the decline? Only 85,022 are classified as being other than Catholics, Protestants and Jews; of these are Gambetta and his friends. But where, theologically, is the commune? Or did the census-takers fail to make the record correctly? The chief object of the philosophical radicals is to get the primary schools away from the control of the priesthood. Before the law all religions are equal, and the state pays salaries to the Catholic, Protestant, and Jewish ministers.

In Wurtemburg, the state is united with the Protestant church.

In Saxony, the royal family are nominally Catholic; a majority of the people are Lutheran.

A papal legate presides over the Catholic churches and schools; a national consistory over the Protestant. The government pays the salaries of the clergy. Education is compulsory, but parents choose the religious complexion of the school.

The minor German states are passing under the anti-papal influence of Prussia.

In England, the church and state are united on the Thirty-nine articles, and the queen is the supreme spiritual as well as temporal sovereign. The clergy of the established church are paid by the government at the expense of the entire country. The membership of the established church is 12,700,000; and 11,000,000 belonging to other creeds are assessed for the support of their clergy.

Greece is anti-papal.

Italy is avowedly Roman Catholic; but the pope insists its relation to the church is only that of a robber who has put himself in possession of the premises and assumed the family name. The constitution of the kingdom of Italy makes religion wholly subordinate to the state. Of the entire population, 99¾ per cent. claim membership in the Catholic church; could the balance, working by itself, abolish the temporal power? Italian Catholicity must be of a very much poorer quality, judged by Roman standards, than that of any other part of the world.

In the Netherlands, liberty of conscience prevails, and the two chief denominations are nearly even in numbers. The state pays all the clergy.

In Portugal, the state is Catholic, but all religions are tolerated. The church has no control over the schools.

In Russia, the czar is pope.

Spain is nearly solidly Catholic; Protestantism is tolerated only in private.

The state supports the Protestant church in Sweden and in Norway.

Fifty-nine per cent. of the Swiss are Protestant; forty-one per cent., Catholics. Freedom of conscience is written in the constitution; but the state is the head of the church, and the Jesuits and the other papal societies are excluded by law, and no bishopric can be established without the consent of the political authority. The public schools are under Protestant superintendence, Calvinistic in principle.

After eleven centuries of temporal power, therefore, history records the fact that as a Sardinian king despoils the papacy of the last vestige of political domain, the principle of the union of church and state almost universally prevails throughout Europe; but it is a union in which the state, not the church, is supreme, and in which the church, with a couple of influential exceptions, is Protestant. The Reformation, therefore, does not appear to have divorced church and state, but simply to have changed their order, and, extensively, the name of the church. The phenomenon is suggestive. It is no less curious that all positive religion is gradually declining in the countries in which church and state are united—and that in the United States, where the government has nothing to do with any (except to act as policeman between them), the orthodox denominations claim a large annual increase in membership.

In Europe, united church and state meant supremacy of the church papal; it means now the state over the church, the church Protestant.

INFANTICIDE AND TIGHT SHOES.

There are districts of China where infanticide prevails to an incredible extent—a murder of female children mainly. The higher estimate of woman is the product of Christian teaching; and though women in China are comparatively free from seclusion, and have been regents of the Empire, and eminent for literary accomplishments, and although a son pays profound regard to his mother, even the Emperor kneeling before her, yet the woman is despised, and female life is cheap. "When little girls die, alle same chicken," the Chinaman says; "when little boy die, too bad;" and notwithstanding that the traveling vaccinator charges a shilling to vaccinate a boy, and only sixpence for a girl, parents will rather let their girls run the risk than pay the lower fee. Women will confess to the number they have destroyed. An ayah where we staid had killed two. A man will sometimes carry the child in a basket along the road with perfect unconcern, though his destination is the nearest pond, and the babies' pond is sometimes a village institution, and "it is no uncommon thing to see the bodies floating upon its green slimy surface." Parents have been asked to take back a child that was exposed to die, and have absolutely declined. There are districts where only seven-tenths of the female children are kept alive, and others, where, notwithstanding the immense emigration of men, there are not enough women to be wives for the men that are left. Of course a sin like this ceases in a Christian congregation, but the reformation is not stayed there, for in many neighborhoods there is a growing repugnance to the practice, a weighing of it in quite other scales, and what the protest of many of the best men in China failed to do is being already silently done by the influences that spread from the mission.

There is another practice far more universal, but which some suppose to be connected with infanticide, the barbarous fashion of binding the feet, so as to render them not only useless, but diseased; for girls thus treated are, of course, a useless burden to their parents if not married. The Chinese themselves have tried to deal with this habit. It is a huge tyranny of fashion, and cannot even plead royalty in its favor, the present dynasty not binding the feet of their women; while one of the Emperors even issued an ineffectual edict against it, and would have issued another weighted with penalties, but that his throne would have been overturned. The native churches are now taking the matter in hand, and are here and there forming "Anti-foot-binding Societies," and sometimes the matter is discussed in the Church Synod. "Mr. Z. can easily speak against it," said a native Pastor, "for he has no daughters; but I am not so: it is in the hands of my wife, and I cannot prevent it;" and that really touches the root of the matter. It is for the native Christian mothers to take action as they are doing, and neither to torture their daughters, nor, "in selecting wives for your sons, if the girl is intelligent and in other respects suitable, should we reject her because she has large feet;" and the custom of a thousand years, a custom stronger than the throne, is already in some Christian centres yielding to the influence of Christian principle.—*Good Words.*

HIDDEN TREASURES.

Visitors to the British Museum during the present year, says the London *Pall Mall Gazette*, must have remarked that the long vista extending from the entrance to the first Græco-Roman room to the end of the Græco-Roman gallery has been interrupted in a somewhat infelicitous manner by the recent interpolation of two large marble sarcophagi which cut off the view of the equestrian figure and of the Mercury beyond it. These two sarcophagi are, however, very fine specimens of their class, and deserve a better fate than that imprisonment in the cellars of the Museum which they have so long undergone. One of these, found at Hierapytna, in Crete, and ornamented with reliefs from the myth of Achilles, was acquired by the British Museum as long ago as 1861; the other, which is in finer condition and represents the labors of Hercules, was part of the collection purchased from Mr. A. Castellani in 1873.

The exhibition of these two sarcophagi, better late than never, suggests the further inquiry, Is this all that the British Museum can show to represent that class of marbles which forms so conspicuous a feature in the museums of Italy and France, the sepulchral monuments of the Roman period? If we turn to the "Description of the Museum Marbles," published by the trustees many years ago, we shall find that part 5 contains the description of a room in the old Sculpture Gallery at the British Museum which was exclusively devoted to the exhibition of Roman sepulchral monuments, from the sumptuous and richly sculptured sarcophagus of the richer citizens to the unadorned cinerary urn of the Roman slave. In the tenth part of the same work Roman sarcophagi occupy no fewer than twelve of the plates.

All these marbles, together with others of the same class which have not been published, had disappeared from public exhibition in the year 1856, and have never since been seen by any of the public except such curious inquirers as make a special application to see them. There is much to instruct the student of art in these sepulchral marbles which, though not executed with the refined delicacy of Greek sculpture, often present very beautiful compositions and suggestive ornaments. But they do more than this. They give us an insight into the domestic life of the Romans from the Christian era onwards such as we get in no other monuments, while to the archæologist they have a peculiar value on account of the many curious mythical subjects which they have handed down to us. Whatever interest or instruction they may afford has, however, been entirely lost to the public who frequent the Museum for exactly one generation, namely, from 1856 to 1879.

Nothing can be more striking than the contrast between the Roman and the Greek sepulchral monuments; and a sculpture gallery, to be complete, should abound with well-chosen examples of both these classes. Where are the Greek sepulchral marbles which were once exhibited in the Elgin room and other galleries at the British Museum? They have disappeared from public ken for many a long year, having by the irony of fate undergone a second interment in those gloomy vaults which are called not inaptly "the sepulchral basement."

Perhaps we may be allowed to hope that a day will come when these marbles will be brought from the darkness visible in which they are now imprisoned. Dirt is the child of darkness, and it is inevitable that marbles stowed away in this higgledy-piggledy fashion will in the course of time suffer far more from the begriming influence of the London atmosphere than marbles exposed to the light in a public gallery. No one can thoroughly appreciate what Hellenic art was and know how its influence pervaded all ranks and conditions of men in an ancient city, till he has studied their sepulchral monuments. There is a naivete and charm in the design of the Greek steli which no other race has attained to in its memorials of the dead.

Some of the most beautiful of these designs will be found engraved in the tenth part of the "Museum Marbles," but how about the originals? They are arranged in dense rows in their dungeons, like prisoners of war waiting to be shot. To see them with any profit it would be necessary to drag them one by one out of the ranks into the light, an operation which would occupy several skilled laborers for many days. We rejoice to think, however, that the magnificent work on "Greek Sepulchral Monuments" now preparing for publication by the Academy of Vienna will include these long-forgotten and much-neglected Greek marbles in the vaults of the British Museum.

A CROWN PRINCESS'S GARDENING.

A broad avenue leads through the grounds of Sans Souci to the New Palace, the residence of the Crown Prince of Germany, a stately building in Corinthian style, 480 feet long, with 322 windows, the centre cupola bearing a colossal group of the three graces, holding a royal crown aloft. The palace was erected between 1763 and 1769 at an enormous cost to show that the great king's exchequer was not quite exhausted by the Seven Years' War.

A few years after his marriage, the Crown Prince of Prussia selected the New Palace as a permanent residence for his family, and our Princess Royal, his consort, set to work to rescue the garden surroundings of her home from the sad decay into which they had fallen. With the assistance of her head gardener, Emil Sello, she devised all the projects of amelioration herself, and even sketched the plans with her own hand.

The semi-circular parterre in front of the palace was converted into symmetrically arranged flower beds set in turf-plots of English grass; the orange trees, which until then had in summer kept watch like soldiers round the half-circle, were distributed in picturesque groups all over the grounds. The seven garden squares adjoining the parterre, and separated from it by high boxwood hedges, trimmed in French fashion, next attracted the attention of the Crown Princess. Those south of the principal avenue she had arranged in the style of English orchards, and planted with the choicest fruit trees, picturesquely intersected with sheltered walks and trellis-work, covered with wild vine and various creepers, whilst the spare space was utilized for plantations of asparagus, artichokes, rhubarb, seakale, etc. Another square was entirely devoted to the cultivation of strawberries, which the Crown Princess grows there in rare perfection, by covering the soil between the plants with flakes of flint, which Prince Putbus had sent her as a present from the island of Rügen. By retaining and reflecting the heat of the sun, the surface of the flint contributes in a remarkable degree to the early ripening of the luscious berry, and preserves it from contaminating contact with the soil. The monotony of the plantation is effectively relieved by growing rose bushes, and large-leaved plants like rhubarb or seakale, amongst the strawberries.

The garden squares close to the northern wing of the palace, which serves as a summer residence for the family of the Crown Prince, are entirely devoted to ornamental flowers. The great feature of this part of the grounds is the rose garden, separated from the adjoining portions by a high beech-tree hedge. Hundreds of rose trees, alternating with rose bushes, creeping and climbing roses, and beds of moss roses—the favorites of the Crown Princess—cover the velvet-like turf in perfect arrangement as to colors and size of growth. Amid this world of roses, porcelain groups and vases are placed within geometrical outlines of carpet plants—a quite original idea of the Crown Princess, which produces an admirable effect. In the rose garden, too, stands the rustic arbor, covered with bark, which has witnessed so many merry gatherings of the Crown Prince's family, described in the Princess's own poetic words inscribed on a tablet:

This plot of ground I call my own.
Sweet with the breath of flowers,
Of memories of pure delights,
And toil of Summer hours.

The nursery for these beautiful gardens is behind the Communs, and likewise a creation of the Crown Princess. As early as 1864 she caused the place intervening between the Communs and the park of Sans Souci to be cleaned of weeds and shrubs, and had a house erected there for her gardeners, after her own plans. Flowering plants were brought from England to stock the conservatories and forcing houses, and the grounds planted out with vines from Jerusalem, Candia and Switzerland. A second plot was devoted to an arboretum, and most of the trees reared from seeds and planted by the Crown Princess herself, or by the young princes under her supervision.—*The Queen.*

Selections.

All good thoughts, words and actions are from the celestial world.—*Zendavesta.*

Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

Act upon your impulses, but pray that they may be directed by God.—*Emerson Tennant.*

When I was happy I thought I knew men, but it was fated that I should know them in misfortune only.

Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it.—*Julius Muller.*

Sometimes what we have need of from God we do not even wish for; but sometimes what we greatly wish for we dare not expect.

There is frequently more love in a frown than there could be in a smile: "As many as I love, I rebuke and chasten."

"The Sandal-tree perfumes, when riven,
The axe that laid it low;
Let man who hopes to be forgiven
Forgive, and bless his foe."

—*Sir W. Jones.*

When Christ implants the well of living water in a man's heart it will have not merely a refreshing influence, but a cleansing and purifying effect. If there be none of the latter, the absence of the living water may well be argued.

"In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; and the most impressive preacher is the silent one whose lips are closed."

Whatever below God is the object of our love will at some time or other be the matter of our sorrow. The history of all the great characters of the Bible is summed up in this one sentence: They acquainted themselves with God, and acquiesced in His will in *all* things.—*Richard Cecil.*

Science and Art.

In excavating for a gas-holder at Monaco a valuable treasure of an ancient goldsmith's work was found. The objects are said to be Roman, and of the third century, and probably the decorations and other honorary distinctions of a tribune of a legion of the time of Probus. There are several gold bracelets, a diadem of gold, and several medals.

Rubens' painting, *Solomon's Judgment*, is to be sold shortly at the Hotel Drouet. This picture has a remarkable history. In 1832, while it was at the Antwerp Museum, it was struck by a projectile during the siege, and was repaired at an expense of 1,200f. It became the property of M. Hercule Robert, whose gallery on the Quai St. Paul suffered terrible havoc during the Revolution of 1848. Of the eighteen shots by which the walls were perforated one struck the Antwerp picture in the same spot as before.

How the Filbert St. Elevated Railroad is to be Built.—There are to be three arches over each street crossing, two over the footways, extending 12 feet from the house line to the curb, and resting upon 18 iron columns, from which will spring the central arch of 26 feet span. The nine tracks of the roadway are to cross the streets directly over the iron columns, thus placing the greatest weight where there is the greatest resistance, and insuring the utmost possible safety against accident. On each square between the cross streets, the roadway will be further supported by an average of 13 walls of masonry 106 feet long, supporting 12 arches of 26 feet span, resting upon 4 feet brick piers. The masonry of these walls will be sunk to an average depth of 7 feet below the curb, tapering from 7½ feet wide at the bottom to 5½ feet at the top, and at the street crossings from 23½ feet at the bottom to 21½ at the top. A cut stone coping will run along the top of the roadway, surmounting the brick wall. The iron bridge across the river, which is to be 464 feet long, and to consist of three spans, is intended to accommodate three tracks.

Personal.

Mr. Thomas Hughes is about to publish a new work, entitled, "The Manliness of Christ."

Prof. Darwin has received from the Turin Academy of Science 12,000 lire for his discoveries in the physiology of plants.

On the 13th of December, as King Alfonso and the Queen were driving past the Church of the Atocha they saw a priest going on foot bearing the last sacraments to a dying man. Leaving their carriage they made the priest enter it and proceed on his errand, going on their way on foot.

Books and Periodicals.

LITTELL'S LIVING AGE.—The number of *The Living Age* for the week ending January 17th, has the following valuable contents: Loyalty, by Edward A. Freeman, *Fortnightly Review;* The Sealed Letter, *Temple Bar;* On the Utility to Flowers of their Beauty, *Contemporary Review;* Madame Roland de la Platiere, by Lady Jackson, *Temple Bar;* The Rector of St. Matthew's *Argosy;* The Criminal Code of the Jews, conclusion, *Pall Mall Gazette;* Doubting Doubt, *Spectator;* Curiosities of Trade in China, *Pall Mall Budget;* The Marhatta Rebel, *Spectator;* Chinese Cookery, and Brigandage in Italy, *Pall Mall Gazette,* with the usual amount of choice poetry and miscellany.

Two new serial stories, one by Mrs. Oliphant, and the other by the author of "Dorothy Fox," have been recently begun in *The Living Age,* from advance sheets, and the publishers present to new subscribers for 1880 the six numbers of 1879, which contain the opening chapters of both these serials.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

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TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JANUARY 28, 1880.

POSITIVE CHRISTIAN TRUTH.

The best way to keep out false doctrine is to preach that which is true. It is wonderful to note what force the simple truth carries with it. It takes possession of the ground to the exclusion of error. It puts that which is false upon the defensive, and makes it wear itself out in its effort to get a foothold.

Error is Protean in its shapes, and the man who undertakes to follow and expose it in its varying forms, will be kept busy and fretted by the task, while he who holds forth the Word of Life, not only dispels delusions, but satisfies the longings of men. They must have something substantial after all. This is necessary to their peace of mind and to their safety. Hume was afraid to stay away from Church in Scotland. Collins insisted that his servants should attend the ministrations of the sanctuary, "that they might not rob or murder him." Voltaire "built a church to God," at Ferney. Mr. Huxley wants the Bible introduced into boarding schools. Prof. Tyndall is indignant at being charged with hostility to Christianity, and Mr. Herbert Spencer wants to leave ample room for the unknown and the unknowable. "The heart, like nature, abhors a vacuum;" it craves something beyond a negation, and as long as the unknown is treated as unknowable the craving will remain.

It is after all the want of positive truth that leads men into infidel speculations, and that positive truth is found in the gospel. Christ ordained the gospel for the emancipation of the world from ignorance and sin, and those who have preached it have done more for the race than philosophers, schoolmen and scientists.

Polemical Theology is very good in its way, and indeed all aggressive teachings are more or less polemic, but the minister of God need not always go out of his way to meet cavilers on their own ground. The great facts of redemption authenticated by the Holy Ghost will, if simply declared, overpower all opposition. We can hardly estimate the preservative influence of the preached word, or tell how much it has done in freeing our humanity from the environments of evil. Withdraw it for but a little while, and scenes as dark and bloody as the French Revolution would be witnessed almost everywhere.

The word of God, is as quick and powerful now as ever before, and we have no right to distrust the weapons God has placed in our hands. But the truth, to be effective, must, we repeat, be positive. There is no use to fritter it away, as though it needed modifications in order to meet the wants of men. Only those, whose teachings are clearly defined, can expect success. No man, or set of men, has ever done much, if satisfied with that which is merely negative, or broad only in the sense that makes it vague. No part of the Church of Christ has ever grown, except it has had a faith and practice, which it was zealous to propagate. Next to wars and divisions, the calamity most likely to prove fatal is negation.

It is a grave question whether a denomination that has no specific belief or mission, has a right to exist. If there is no difference between it and others, separate organization is useless, if not positively inexcusable. There should be an outward union with those who accord with each other in every particular. That would lessen the divisions in the Church, if it did no more. But we should see to it that mere indifference or discouragements do not lie at the bottom of much of the unionism of the day. If union among the warring sects is based on that, all truth is in danger.

PRISONS AND PRISONERS.

The ninety-fourth annual meeting of the Society for Alleviating the Miseries of Public Prisons, was held in this city, on the evening of the 22d instant. Interesting addresses were made by Governor Hoyt, Hon. Richard Vaux, Judges Pierce and Ashman, and others. It is wonderful to see the progress of reform in the treatment of prisoners during the past century. Formerly, unfortunate debtors, delicate women and mere children, kept in custody while awaiting trial for some real or supposed offense, were thrown into the same filthy room with convicted murderers and hardened wretches, and no thought was had of anything but punishment. That was indiscriminate, because jail was jail, and all who went there were regarded as having subjected themselves to the same penalties and forfeited all pity. There was no effort to improve the morals of those whose confinement was judged to be necessary for the peace and safety of society.

Now, this state of affairs no longer exists. The barbarous customs of one hundred years ago have disappeared almost everywhere, and the State, when it imprisons a person, feels some obligation to let him out of jail at least as good a man as when he went in. The Society, whose anniversary we are noticing, has done much to effect this, not only by personal interest in convicts and in the condition of prisons, but in creating popular sentiment upon the subject and securing better legislation.

Indeed, in this regard the Society might look upon the object for which it was first organized as accomplished. But it has, as Mr. Vaux remarked, pressed its work beyond the domain of mere philanthropic efforts in behalf of criminals. Convict punishment has now become a science, and there is no question of political economy of more importance. Crime-causes, as likely to affect people outside of prisons—forces and factors of evil that work out their deadly consequences must, be estimated, and recourse must be had to preventives.

We are glad to see that this subject, which has engaged the attention of some of the best men of the world for years, is beginning to attract more general notice.

A WELL-KNOWN PLACE.

It is publicly announced, that Mrs. Harriet Lane Johnson has purchased "Stony Batter," the farm on which her uncle, James Buchanan, fifteenth president of the United States, was born, and will erect upon it some monument to his memory. What the character of the memorial will be, whether shaft of stone or building of some other kind, has not yet been stated; but the place is known to nearly all those who have ever spent much time at Mercersburg. A glorious place it is too—that "Gap" on the road to McConnellsburg. Who does not remember the outlines of the mountain just there, with the grey turnpike winding over it, and the cone-shaped cedars and the laurels, and the ferns and clear babbling brooks, and the beauteous lights and shadows that came creeping up, like familiar things, so palpable that one could almost fondle them? We would not be astonished to find it a place of resort in the future, especially, now that it is accessible by railroad. What a grand place it would be for our weary ministers to spend a few summer days! How would Dr. Trail Green, or Prof. Porter, like to call the roll of an old Botany Class on the little stone bridge that spans the road? Alas! many, whose gay talk and laughter made the wooded ravines vocal, could not answer. They are gone to their long homes, and the thoughts of those who remain would be subdued; but we doubt whether the "old boys" would be more inclined to come down to the analysis of flowers than they were a quarter of a century ago.

A ROMISH NEW DEPARTURE.

It has often been said by Protestants, that Romish Jesuits would resort to any means permitted by the civil law to propagate their faith and make proselytes, on the horrible principle, that "the end justifies the means." We are not prepared, however, to join in such a sweeping charge, but we do know what takes place near home, and that the Romish authorities have adopted, what seems to us at least, a "new departure" for the rooting out of Protestant heresy.

It is this: A man who has left the ministry of the Protestant Episcopal Church is employed by the Romanists to deliver public lectures in favor of Romanism and against Protestantism. The lecture is delivered in the church, and people of all religious creeds are cordially invited to come and hear for themselves. The speaker stands in the chancel, in the holy place; but, for fear of an earthquake, or something, the sacred pictures and images were all removed until the unconsecrated meeting is dissolved. They want to be sure, that nobody gets hurt, like Uzzah of old, and of course they do well to be prudent and careful. Then, a possible judgment being no longer apprehended, the man may speak. And he speaks—and says:

That there is no way by which the so-called Reformation can be justified. Luther was a bad man; and would God choose such to lead His cause in the world? Never! never! Luther an Elijah! No, rather an Achan, or a Demas, and worse than either. He deserted from the true Church and the true faith. Pretended to be in great earnest; would talk and act very piously, and would have deceived the very elect, had it not been that his ungoverned passions asserted themselves in spite of his hypocritical effort to deceive the people. He hated the pope because he wanted to be pope himself; and he succeeded in becoming just the kind of pope he wished to be. And to day there are multitudes who worship at his shrine. They hold up their hands in holy horror at the veneration, which Catholics yield to the Virgin, while they themselves literally *worship* their hero. Yes, ambition—well, and especially something else was at the bottom of the so-called reformation; Luther wanted a wife, which as a good and faithful priest he could not have. He was not satisfied with being united to his Holy Church, and devote to *Her* all his talents and his time. Yes, so determined was he to marry, that he raised a row in the Church in order to accomplish his purpose. He must show, that the polity, order and doctrines of the Church were corrupt; that priests should be permitted to marry; and as soon as he had a sufficiently strong following, he married.

But there is greater and stronger proof than this, that the man was not called of God to reform the Church. He rejected an important part of the word of God. While he was engaged in translating the Bible, he took it into his self-willed head, that the epistle of St. James was spurious, and as to its doctrinal contents, unworthy a place in the sacred canon. Let that alone be sufficient to show, that Luther was a fraud, and in fact an unbeliever. And now, with the downfall of the head and front of the reformation, what can the reformation itself be but a wicked fraud, and the Protestant Church a schism, full of soul-destroying heresy?

We have reproduced only a few points in the ex-Episcopal priest's labored effort to convict Protestantism of fatal error. But these are the principal ones, and the pillars of his argument. Only think, that Luther was ambitious and desired fame, sick of a forced celibacy and wanted a wife—and these two facts gave birth to the reformation! Why, it was not until several years after his excommunication by the pope, and the famous diet of Worms, where he spoke his mind before the Emperor and a host of Church and state dignitaries, that Luther had any thought of marriage. But in due time, like a sensible man he did marry, and was no doubt as good a husband as ever his calumniator has been.

But as great an error as any which this pervert commits is, in representing the whole Protestant movement as springing from the brain of Luther. The Reformed side of Protestantism had as great leaders, to say the least, as the Lutheran, and exerts a greater influence to-day, in morals, religion and social life, than the other. There are Protestants who do not worship Luther or any other man. Yet they claim—in common with Lutherans—a joint interest in the work of the great reformer, on St. Paul's principle, "All things are yours." But the notion that Luther is the author and head of Protestantism—as Joe Smith, of Mormonism—is worse than ridiculous. And when the Romish Church must resort to such false premises, in order to show to her people what an evil and curse Protestantism is, her casket of truth must be well nigh empty. Let us not, as Reformed people, follow her evil example, but speak the truth in love, regardless of consequences.

K.

NOT QUITE SO LATE.

The "*Hausfreund*" of the 22d instant, under the caption of "SOMEWHAT LATE," states, that "both the 'MESSENGER' and '*Christian World*,' have just published an account of the death of the Rev. Christian Berentz, which took place in Ohio, in March last. The '*Hausfreund*' published a sketch of his life already on the 1st of May last."

We are at a loss to know, on what the "*Hausfreund*" bases its statement, so far as the "MESSENGER" is concerned. We prepared a sketch of Mr. Berentz, with whom we were personally acquainted, shortly after his death, which was published in our issue for April 16th, 1879, and we have reason to believe, that the "*Hausfreund*" obtained its material for the sketch it published on the 1st of May, from the article contained in the "MESSENGER." How is this? Will the "*Hausfreund*" explain?

F.

CHRISTMAS NOTES FROM THE PITTSBURGH SYNOD.

The Reformed Church found the territory covered by the Pittsburgh Synod, foreign to the celebration of Christmas according to her spirit. By the earnest efforts of her pastors and people (often in the force of unpleasant insinuations), wherever she has found a foothold, she has made it an event of Christian joy—and for her children a means of great benefit.

The MESSENGER could be filled with descriptions of the services, decorations, Christmas trees, gifts for the children, forms of worship, addresses, and offerings for the cause of Christ. These services are growing more numerous, not only in town, but also country congregations held them, so that so many as four in a single charge were had.

The *decorations* were emblematic of the events of the birth and mission of the Saviour; which, with transparencies, Holy Kribbs—landscape scenes were designed to impress the minds of the children with the facts, scenes, and circumstances of the mystery and wonder of the Incarnation of the Son of God.

The *addresses* were simple appeals to the hearts of the children to love and serve Jesus: who redeemed them and to whom they now belonged by reason of His coming.

The *gifts*, although mostly of trifling cost, were enhanced in value by the occasion; when giver and receiver could hardly tell which enjoyed their part most. They were of equal value, so that all the children received alike as though from one father to the children of one family; yet ever reminding them it was for the sake of our dear Lord.

The *services* were varied, with the common design to enable old and young, in this festival of the Church, to take part and give intelligent expression to the gratitude of their hearts for this great gift.

The *offerings*, by common consent at this time for the Butler Orphan Home, were considered a necessary counterpart to the hymns and prayers offered to the Lord—He who became a child to adopt us into the family of our Heavenly Father and sweeten childhood with Christmas joys, should receive a gift from these children for His fatherless ones—some charges contributing from twenty-five to more than fifty dollars. If by next Christmas such services would be held in every congregation of the Reformed Church throughout this entire land, what lessons taught, impressions made, love awakened, and if all unite with the children in making offerings for the Orphans' cause, what incense to the Lord!

H.

MIXED.

We have noticed for some time, that Christmas celebrations are inevitable, and that where the old service of song and praise is set aside, something new and incongruous is likely to take its place. In the instance we give below, the *Pinafore* idea has crept in, and we have a cross between that and the old time manner of bestowing gifts. "The pastor of the Congregational Church at Southington, Conn., prepared a novel sort of Christmas tree for his Sunday-school. It was a full-rigged ship, fourteen feet long, with sails all set and tissue-paper flags flying. A class of boys manned the boat, which was freighted with many Christmas gifts. By a mechanical device it was made to move into the presence of the school, when the topsails were backed, the anchor was dropped, and the captain wished everybody a merry Christmas through his speaking-trumpet."

Among the Exchanges.

The *Congregationalist* says:

"Some churches gather round a *man*, and therefore reflect all the moods and caprices of the man. And when the man is separated from them by removal or death, they show little cohesive power. Other churches gather round a *principle*, a principle which finds its incarnation in Jesus Christ. The one is Rev. Mr. 'Such-an-one's' church; the other is a church of Christ. The latter is stable, scriptural; men may come and men may go, but it holds well and efficiently together; for the cohesive power of the Saviour's blood, and the Saviour's love is eternal. *Whose church is the one to which you belong?*"

The *Presbyterian* says:

"The Presbyterian Church is fast becoming an estuary, into which a deal of loose ministerial drift from other churches is finding its way. We are getting too popular with a class, who are of little value in their own church connections. If valuable men from other churches would come, we would have some compensation for the rubbish, which floats into our Presbyteries. Occasionally a man of real convictions, who is uncomfortable in his ecclesiastical relations, and is too honest to serve a church, while hostile to her doctrines or policy, comes to us and gives us real service; but valuable men, as a rule, are comfortable at home, and have usually too much personal and traditional love for the church of their birth ever to leave it."

The able Book critic in the *Lutheran and Missionary*, pays the following tribute to the *Reformed Quarterly Review*, which we feel no hesitancy in transferring to our columns.

The *Reformed Quarterly Review* is edited by Thos. G. Apple, D. D., assisted by eminent writers in the Reformed and other Churches. It is published Quarterly, in the months of January, April, July and October of each year. Each number will contain an average of 160 pages. Terms: for one year's subscription, three dollars, paid in advance. A free copy will be sent to any one, who sends us the names of six new subscribers, accompanied with $18. Orders, with remittances per check or money order, are to be sent direct to publishers, Reformed Church Publication Board. 907 Arch Street, Philadelphia, Pa.

Under its old title as the *Mercersburg Review*, and in its new form, this periodical has maintained a uniformly high character. However little sympathetic with its general aims any reader of it may be, it is impossible for him to deny the solid ability, the genuine dignity, candor and fairness, which have marked its course throughout. In these great aspects it has had no superior among the theological Reviews of our country. The January number opens a volume worthily. The article on the Pope's Encyclical is one of the bravest, the strongest and the clearest arguments, which ever came from the hand of Dr. Nevin. It proves that in his ripe old age, there is no abatement of the vigor of his intellect, and while a dishonest separation of some of his utterances from their whole connection, might be used by his opponents to justify their insinuation that he leans toward Rome, the article as a whole, is one of unanswerable cogency against Popery, and a welcome proof, that the final and maturest conclusions of this eminently fair, independent, and illustrious thinker are invincibly Protestant.

We are struck with the distinguished ability of another article in this number, "The place of the Study of Latin and Greek in Modern Education." It is a classic article on a classic subject—fresh, strong and convincing—the best thing on its theme we have ever seen. It is by W. T. Harris, LL. D., widely known as a philosophical writer and Editor, and as an Educator. He does everything well, but we know of nothing he has done better than this. The whole number is readable, and worthy of reading from first to last, an honor to its Editor and contributors, and an honor or shame to the Reformed Church, as it heartily sustains, or carelessly neglects a periodical of which it ought to be so proud.

The *New York Herald* gives this summary of an article by Bishop Coxe on "The Coming Crisis:"

There is a busy school of clever men in the

world just at this time, whose friends commonly refer to them as the monopolists of "Modern Thought." Not very numerous; not at all agreed among themselves, having only the negative unity of professed unbelief; vastly overrated; distinguished for ingenuity in guessing, but always confessing to a missing link when they come to demonstration—these are the men, like the nine tailors of Tooley street, who called themselves "We, the people of England," who are constantly paraded before the world as "the Age." Why not the universe? The grasshoppers and crickets made more noise in a field, according to Burke, than the twelve yoke of oxen that ear the ground and make its harvests. The Bishop quotes Professor Goldwin Smith as recently declaring himself "scared" at the outlook, because "the Age"—the masters of "Modern Thought"—reject religion and the very idea of a God. "And now," argues Mr. Smith, "since all great revolutions as to religion have upset popular morality, we have reached a crisis which is a calamity." The Bishop tells Professor Smith and the masters of "Modern Thought," there is no need to go back to old Hellas and the Epicureans for a basis on which to erect unbelief, while the history of modern France is so fresh, and its mournful consequences are so manifest in her present unhappy condition, after 100 years of experiment. And now, argues Bishop Coxe, the condition of France in ultimate analysis is the product of scorn. The Jesuits taught France the uses of scorn in their dealings with the Mystics, with the Jansenites, and with the Gallicans. Voltaire and the Encyclopædists, only picked up their poisoned arrows and turned them against all religion. The people became what the Bible calls "scorners." Such is the character of any people, among whom the most serious matters can be treated with a laugh. The Corpernican system once accepted, theology perishes; hence anathema. The new ideas (not proved) conflict with Moses; therefore Christianity is a myth in the popular estimate, and society perishes. Bugaboo! It is not true that any great master has yet arisen to supply the missing link, as Galileo did when he discovered the phases of Venus; nor, if it were so, could that disprove the historical fact, that God has visited our planet in the person of His Son. Mr. Smith has lived so long in the "Tooley street" of the Darwinists, that he imagines there is no outlying *monde* besides. But there are yet men and thinkers who inhabit regions, which "Tooley street" has never disturbed. Quiet students are watching the stars, like Newton, and, like Newton, studying God's Holy Word at the same time; and they have never doubted yet, that "God is our refuge and strength, though the earth be removed."

From this standpoint Bishop Coxe goes on to show, that, instead of unbelief advancing, it has gone backward during the last 300 years, and cites Germany as proof of this proposition, and Kahnis, of Leipsic, who has investigated this point, as authority for the statement. Unbelief, the Bishop says, was predominant in Germany at the close of the last century, and far into our own, but now the master minds of Germany are devout believers, and the presses of England and America teem with the products of their faith, translated into English, and made the handbooks of the leading minds of our race. And here the Bishop marks one against the "Tooley street school." He asks if Gladstone is an unbeliever, if Lightfoot was not a scholar, if the calm logic of Butler is to count for nothing? And then, in refutation of the oft-repeated cry, that faith in Christ is a creed outworn, he points to its progress on the earth during the past fifty years. Civilization and Christianity are identical and one can't be pushed without the other. Wherever go the swift ships, wherever stretch the electric wires or the iron rails, there goes the cross. Church bells are ringing all over this continent, where fifty years ago the bison and the bears were the undisturbed occupants of the soil. Grand cathedrals are rising in Australia and Melanesia. In fact, the intellect of Christendom is occupied with making glad the waste places of the earth, and has, as yet, hardly been excited enough by "Modern Thought" to gird up its loins for a conflict with it. Believers are calmly watching the inevitable and already apparent upgrowth of a new school of greater and nobler science, and are content to leave to them the work of the sponge. Already much chalk is disappearing from the blackboards, on which "Q. E. D." has failed to appear; and the new school will save theologians a great deal of work when they begin to demonstrate the futility of guess work. This school of "Tooley street" has been putting edge tools into the hands of the populace; and just so far as fools are playing with them, there is, of course, peril of Communism, on a scale larger or smaller, as the case may be.

Bishop Coxe says, it sometimes strikes him as probable, that there is coming a time of persecution, which will fuse all Christians again into golden unity, first burning up a great deal of dross, and putting away much tin that had been mistaken for silver. There are millions of thinking and believing Christians, who are not felt as yet, because as yet they have not felt a moment's anxiety about theories that rest upon so slender a base of demonstrated fact. But come the worst that Professor Smith and his school predict as a calamity on the Church, it will only fall, the Bishop says, on the "seditious." Christians know the signs of the times, and will escape to their "Pella." Meantime, enough that it is reason for the finite to trust the Infinite, and to await His own vindication of Himself and of His laws. He who believes that the Son of God has visited us and given us reason to confide in His love by His death upon the cross has an unshaken rock under his feet and an anchor to his soul. He confides in the Word made Flesh, the everlasting word of truth.

The peculiarities of denominationalism force themselves upon the mind of the world, and we often find these set forth in the parlance of men, whose work and habits give rise to a terminology well understood by certain classes. An instance of this comes from Burdette, whose article on a "Brakeman at Church" we subjoin. It will be remarked, that while it indicates peculiarities, it makes no irreverent allusions to the Sacred Name, and on this account may be enjoyed by our readers. There is a lesson in it.

On the road once more, with Lebanon fading in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading "Gen. Grant's Tour Around the World," and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist temple at Benares." To me comes the brakeman, and seating himself on the arm of the seat, says:

"I went to church yesterday."

"Yes?" I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church?" I hazarded.

"Now," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do, I want to run on a main line, where your run is regular and you go on schedule time and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and two dollars extra for a seat, fast time and only stop at the big stations. Nice line, but too exhaustive for a brakeman. All train men in uniform, conductor's punch and lantern silver-plated, and no train boys allowed. Then the passengers are allowed to talk back to the conductors, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Universalist?" I suggested.

"Broad gauge," said the brakeman; "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at all stations and won't run into anything but a Union depot. No smoking car on the train. Train orders are rather vague, though, and the train men don't get along well with the passengers. No, I don't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman, "pretty track, straight as a rule, tunnel right through a mountain rather than go around it, spirit-level grade, passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one on a seat, and no room in the aisle to dance. Then there are no stop-over tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full no extra coaches; cars built at the shops to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

"May be you joined the Free Thinkers?" I said.

"Scrub road," said the brakeman; "dirt road bed and no ballast, no time card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of a go-as-you-please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep and the target lamp dead out. Get on as you please, and off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir, I was offered a pass, but I don't like the line. I don't like to travel on the road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and if they had, he didn't know anything more about the road than the passengers. I asked him who he reported to, and he said 'nobody.' I asked a conductor who he got orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders; he'd run that train to suit himself, or he'd run her in the ditch. Now, you can see, sir, I'm a railroad man, and I don't care to run on a road that has no time, or makes no connections, runs nowhere and has no superintendent. It may all be right, but I have railroaded too long to understand it."

"Maybe you went to the Congregational Church?" I said.

"Popular road," said the brakeman, "an old road, too; one of the very oldest in this country. Good road bed and comfortable cars. Well-managed road, too; directors don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. Yes, didn't one of the division superintendents down East discontinue one of the oldest stations on this road two or three years ago? But it's a mighty pleasant road to travel on. Always has such a splendid class of passengers."

"Did you try the Methodist?" I said.

"Now you're shouting," he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts all aboard you can hear him at the next station. Every train light shines like a headlight. Stop-over checks given on all through trains; passenger can drop off the train as often as he likes, do the station two or three times, and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyan air-brakes on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ha!" said the brakeman, "she's a daisy, isn't she? River road, beautiful curves; sweep around anything to keep close to the river, but it's all steel rail and rock ballast, single track all the way, and not a single side track from the round-house to the terminus. Takes heaps of water to run it through; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country; these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountainhead of the river begins. Yes, sir, I'll take the river road every time for a lovely trip, sure connections and good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch, I didn't ask him to pass me, but I paid my fare like a little man, twenty-five cents for an hour's run and a little consent by the passengers throwed in. I tell you, Pilgrim, you take the river road when you want—"

But just here the loud whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! this train makes no stops between here and Indianapolis!"

Communications.

FIRST CHURCH, READING, PA.

The following statement in reference to the use of the German and English languages in this church, which appeared in the Reading *Times and Despatch* of the 16th instant, will be read with interest by many of our readers:

The question of more English services in the First Reformed Church, this city, has been agitating that congregation for some time past, and a vote was once taken upon the subject, which resulted adversely to the English interest. Notwithstanding this apparent strength of the German element, the history of the congregation shows, that the demand for more English services is the outgrowth of a constantly increasing and, for a long period, predominant sentiment.

In this church the services were held exclusively in the German language until 1843. During the pastorate of Dr. J. C. Bucher the want of English services was felt. For a period of thirty-seven years, the services were conducted in both languages. Every Sunday a service in each longuage was held, alternately each day, thus: German in the morning, English in the evening, the following Sunday English in the morning and German in the evening. Thus it continued until 1873, when St. Paul's Memorial Reformed Church was organized.

It was then thought the services of the mother church should be conducted exclusively in the German language, while those of the daughter church should be exclusively English. Rev. Professor J. S. Stahr served the First Reformed Church as supply, for a period of six months, with the view of establishing such arrangement. Then, as never before, the true condition of the congregation revealed itself. The number, who desired exclusively German services, was so small, that it was thought further effort in this direction would be perilous to the church organization. The consistory was constrained to allow both languages, as heretofore.

Under this system, the present pastor, Rev. Henry Mosser, was called in 1873. When he came there were two classes in Sunday School conducted in the German language. Though a persistent effort was made to maintain them, in less than a year, the scholars withdrew and the classes had to be discontinued. Since then no instruction in German has been given, and no wish for a reorganization of a German class has been expressed. Large catechetical classes have been gathered each year and instructed exclusively in the English language. Very few of the young people were instructed in the German language, while the schools, business and administration of laws are conducted in the English tongue.

The demand for English services grew stronger and more potent, the Consistory made honorable and frequent attempts to reconcile the differences of opinion in the church, but it was finally concluded, that further hesitation in the decision of this question would be fraught with danger to the future prosperity of the congregation. On last Monday evening the consistory held a meeting, and the following preamble and resolutions, which will go into immmediate effect, were adopted:

WHEREAS, The attendance upon the services since the Consistory requested a series of sermons on succeeding Sunday evenings in the English language has satisfactorily increased.

WHEREAS, There has been no want expressed for years for instruction in the German language, either in Sunday School or catechetical class.

WHEREAS, It is the duty of the Consistory to legislate for the future as well as for the present welfare of the congregation; therefore,

Resolved, That henceforth the Sunday evening services be conducted in the English language.

Resolved, That the Sunday morning services be conducted as heretofore alternately in the German and English language. F.

"THE NEW YEAR WORTH LIVING."

The article with the above heading, on the First page of THE MESSENGER, (Jan 14th,) is in my opinion, worth reading, several times, by all who really desire to know the true way of a life worth living. Lest it may have escaped the notice of some of the readers of THE MESSENGER, permit me to call special attention to it. By doing so, I do not mean to undervalue any of the other articles, which make up the contents of this, or any other number of our excellent Church paper. Without any flattery, I can say, that in my judgment, THE MESSENGER has few equals, and no superiors, as a Church paper.

Yours truly,

Greensburg, Pa. J. W. L.

INSTALLATION IN TOHICKON CLASSIS.

On Sunday evening, January 18th, the Rev. J. Calvin Leinbach was installed pastor of the Riegelsville charge. The Chairman of the Committee, Rev. A. B. Koplin, preached the sermon, and Revs. D. Rothrock and N. Z. Snyder conducted the formal installation, and Rev. S. A. Leinbach, from the East Pennsylvania Classis, led in the opening services.

The sermon was based upon John 21: 15–17, and the meaning of the threefold command of our Lord to St. Peter, with reference to feeding and watching over the flock, was brought out with clearness and force. The three stages in the Christian life, as they are always at hand in a congregation, require peculiar adaptability on the part of the minister. Particular emphasis is laid upon the tender care that must be exercised in leading the *little sheep* through that most dangerous period of their life, in which real character is to be formed, so that they may attain unto proper spiritual majority. A Peter must also be rightly humiliated, on account of his own sinfulness, and yet firmly declare his love to the Lord, in order to have part and lot in the ministry of Jesus.

The sermon was edifying, the audience large and appreciative, and the services throughout solemn and impressive. The beautiful church was neatly decorated, partly in honor of Christ's nativity, and partly in honor of the present occasion. The young pastor has apparently every encouragement in entering upon his labors among this people, long known in our Classis as orderly in its relation to authority, liberal towards the general wants in the Church, and kind to those who minister to them in holy things. S.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The sacrament of the Lord's Supper was administered in Salem's church, Allentown, Pa., Rev. A. J. G. Dubbs, pastor, on the 11th inst. Seventeen persons were added to the church by certificate and renewed profession. The collection for Missions amounted to $26.50.

The Lower Saucon charge, of which the Rev. A. B. Koplin is pastor, did not forget to observe the Christmas season in an appropriate manner. It was an occasion of joy and rejoicing to pastor and people, both old and young. Christmas being the festival of the giving of the Son of God, the best gift of heaven, the gift of love, could not fail to be emphatically a season of gift-giving. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." This great gift of love all Christians must appreciate. It is not strange, therefore, that the good people of Lower Saucon should be among this number. Their hearts, also, are moved with "good will to man." Amid the many gifts given by them, the pastor was not forgotten. He was favored with a buffalo robe of the best quality, for which he is truly grateful to the kind donors.

Rev. J. H. Hartman has resigned the Tamaqua charge, to accept a call to the Lehighton charge. The charge thus vacated will be supplied, for the present, by the Rev. J. J. Fisher.

The members of the North Susquehanna charge spent their last New Year's day in making their pastor, Rev. Tilghman Derr, a special visit. As the day was bright and snow covered the ground, they came from distant parts of the charge in sleighs and on sleds, to the parsonage, and spent the day very pleasantly with the pastor's family, and then retired. In the evening, a similar visitation was made to the parsonage, by the younger members of the church, who also, during their stay, diffused cheer and pleasure amongst those around them. In both cases, after the visitors had retired, the pastor and his family found themselves in possession of many things the visitors had brought with them and left behind, which will add much to their comfort and pleasure. The recipients are thankful for the gifts bestowed, and wish the friendly contributors many rich blessings in return.

SYNOD OF THE POTOMAC.

In connection with a communion held in Reformed church, Hagerstown, Md., Rev. L. G. Kremer, pastor, four persons were admitted to full membership in the church. F.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

Married.

On the 22d inst., by Rev. P. A. Long, Mr. Wm. W. Marker to Miss Annie L. Fornwalt, both of Carroll Co., Md.

On the same day, by the same, Mr. William Reaver to Miss Sarah C. Erle, of Taneytown, Md.

On the 18th inst., by the same, Mr. Wm. F. Keehn to Miss Annie B. Crouse, both of Taneytown.

On the 9th of Dec., 1879, by the same, Mr. Nelson Wantz to Miss Matilda A. Stonesifer, both of Keysville, Md.

On the 24th of Dec., 1879, by the same, Mr. Elwood E. Snader, of New Windsor, to Miss Emma E. Winemiller, of Middleburg, Md.

On the 1st of Jan., by the same, Mr. Daniel D. Brenner to Miss Annie W. Sharer, both of Keysville, Md.

On the 11th of Nov., 1879, by the same, Mr. Sam'l A. Harnish to Miss Laura V. Nusbaum.

Dec. 23d, 1879, by Rev. J. Kretzing, Mr. James C. Bistline to Miss Sue E. Brown, both of the vicinity of Newport, Pa.

On Dec. 23d, 1879, at the residence of the bride's parents, by Rev J. A. Reber, Mr. James J. Conrad to Miss Sadie L. Fryman, both of Fulton Co., Pa.

At the home of the bride's parents, Lansdale, Montgomery Co., Pa., by Rev. H. F. Seiple, Mr. Emanuel H. Effig to Miss Lizzie Land, both of Lansdale, Montgomery Co., Pa.

At Lansdale, Jan. 15th, by the same, Mr. Jonas M. Moyer of Lower Salford, Montgomery, Pa., to Miss Amanda Geil of New Britain, Bucks Co., Pa.

On the 15th inst., by Rev. T. F. Hoffmeier, Mr. George W. M. Keller to Miss Virginia A. R., youngest daughter of Elder Henry Biser, all of Middletown Valley, Frederick Co., Md.

At the residence of John Hoyman, Lisbon, Iowa, January 15th, 1880, by Rev. D. S. Fouse, Mr. P. Frank Sweinhart of Sioux City, Iowa, to Miss Sue Hay of Berlin, Somerset Co., Pa.

On the 15th inst., at the residence of the bride's parents, by Rev. Geo. P. Hartzell, Mr. Andrew A. McClintock of Porter Township, Clinton Co., to Miss Malissa S. Hoy of Marion Township, Centre Co., Pa.

On New Year's day, by Rev. A. B. Koplin, at the Leward Place, Akron, Ohio, Mr. Guilford D. Leward to Miss Lydia Koplin, youngest daughter of Mr. Abraham Koplin, and youngest sister of the officiating clergyman.

On the 22d inst., at the Trappe, Pa., by Rev. O. P. Smith, assisted by the Rev. Dr. J. H. A. Bomberger, Rev. S. M. Hench, of Walkersville, Md., to Miss Mattie J. Beaver, of Trappe, Montgomery Co., Pa.

At the residence of the bride's parents, on the 22d of January, by Rev. B. B. Ferer, Mr. George Eicher, of Scottdale, Pa., to Miss Lydia Smitley, of Ridgeview, Pa.

On Jan. 22d, 1880, at the residence of the bride's uncle, John Doverspike, Esq., Putneyville, Armstrong Co., Pa., by Rev. Geo. A. Whitmore, of Dayton, Mr. J. Knees Edwards, of Johnsville, to Miss Sarah A. Bittinger.

Obituaries.

IN MEMORIAM.

IN THE MESSENGER of Oct. 29th, there appeared a short notice of the death of Mrs. Laura C. Galbraith, which took place at New Oxford, Adams Co., Pa., on the 8th of Oct., 1879. In addition to what was there said, a friend would pay the following tribute to her memory.

Mrs. Laura C. Galbraith was the daughter of Rev. Wm. F. and Ann E. Colliflower, one of twin daughters, who came to make glad their hearts and home. She was brought up by her parents, according to the Apostle's injunction, in the nurture and admonition of the Lord, and not in vain. Early in life she professed her faith in the Lord Jesus Christ, and with her twin sister, was admitted by confirmation into full communion with the church at Jefferson, Frederick Co., Md., of which charge her father was then pastor. The sincerity of this profession was attested by a corresponding Christian life, and by her activity in the Church. Whenever she could, she took part in the choir and Sunday-school, and in this way rendered efficient assistance to her father in his various pastoral charges.

Mrs. Galbraith possessed a kind, amiable, loving disposition. She was always an affectionate and obedient child, a fond and loving sister, a faithful wife, a devoted mother. Between herself and her twin sister, a strong and ardent attachment existed. They grew up together as one, sharing each other's joys and sorrows, and when the time came for them to leave their father's home, they left together.

While residing at Bloomfield, Perry Co., Pa., they were wooed and won by two young men of the place, intimate friends. It was arranged that both should be married at the same time. On the 28th of Jan., 1869, in the Reformed church at Bloomfield, they took those vows which separated them from each other and their father's home, by binding each to another.

The first years of Mrs. Galbraith's married life were fraught with happiness, but changes came, and with them came sadness, sorrows, trials, troubles, culminating in the death of her husband about two years before her own. She was left a widow with two little children dependent upon her for support. All her trials she bore patiently and submissively. With her two helpless little ones she trusted in God for help, and was always hopeful and cheerful, always looking on the bright side. She was always kind to all, but especially after the death of her husband, she devoted much of her time to deeds of kindness. Having suffered much herself, she knew well how to comfort others. Thus there were many to weep over her early and sudden departure. Her death was unexpected, but calm and peaceful. Undisturbed by doubts or fears, she gently fell asleep in the Lord,—"That blessed sleep, from which none ever wakes to weep."

She is missed, sadly missed, but hope, the hope of a blessed reunion, cheers the hearts of those who weep because of her departure. Sleep in peace, dear friend; thou hadst thy days of sorrow here, now thou art comforted, and we hail thee happy in the skies.

A FRIEND.

DIED.—In Schellsburg, Pa., Jan. 12th, 1880, Thomas H. Slack, aged 69 years, 11 months and 27 days.

DIED.—At Rimersburg, Clarion Co., Pa., on Christmas morning, Daniel Stopp, Esq., aged 82 years, 8 months and 3 days.

DIED.—Mrs. Eve Radcliff, formerly of Salsbury, Somerset Co., Pa., and late of Bedford Co., Nov. 4th, 1879, aged 68 years, 9 months, 29 days.

DIED.—On the 17th inst., in Marion Townsbip, Centre Co., Pa., Anna Mary, wife of Samuel Vonnada, aged 51 years, 10 months and 18 days.

She died in the triumph of faith.

DIED.—On Friday, Jan. 9th, Maggie E., daughter of George and Elizabeth Grimes, of Snake Spring Valley, Bedford Co., Pa., in the fourth year of her age. Tenderly and lovingly laid to rest on Sunday morning, to await the resurrection day.

DIED.—In Waynesboro, Pa., on the 18th of Jan., Irwin Frank, only son of John R. and Kate Russell, aged 4 years, 7 months and 19 days.

Frankie was an unusually bright and promising child, and his death has cast a deep gloom over the community, and has made sad the hearts of a large circle of friends and relatives. His parents have the sympathies of all, and should feel comforted in that he died in Jesus, and rests in a holy hope of a blissful resurrection. M.

At Everett, Pa., on Monday, 12th inst, Harry Z. Harbaugh, aged 17 years, 2 months and 18 days.

A victim of consumption, seized in the morning of life, and taken away after a few months lingering illness. He was received into the Church by confirmation a few weeks ago. The remains were taken for burial to Harbaugh Valley, Frederick Co., Md. Service was held at the house on the morning of the 13th, previous to the departure of the friends on their long sad journey. The pastor was assisted by Rev. James Curns of the M. E. Church. The deceased was distantly related to Rev. Henry Harbaugh, D. D., of blessed memory. D. H. L.

DIED.—Near Elderton, Armstrong Co., Pa., December 18th, 1879, Mr. Daniel Rupert, aged 73 years, 10 months and 21 days.

Mr. Rupert was a faithful member of the Reformed Church. During his life-time, he held the office of Elder for a number of years, and was, during that time, the Delegate Elder from his charge to Classis several times. He was deeply interested in the welfare of his Church, even unto the end of his life.

For many months he was sorely afflicted, but bore it all with Christian resignation, firmly fixing his faith on Him who said "I am the resurrection and the life." He patiently awaited the time of the Lord, when he should be delivered from suffering, and enter into his rest.

He leaves behind a wife, five sons and two daughters to mourn their loss, which is his gain. May the Lord graciously sustain the aged widow in her bereavement, and bring her at last also to her heavenly home! D.

DIED.—Kate Maggie, daughter of G. G. and Lizzie Butterfreld, was born in Tionesta, Pa., March 4th, 1873, and departed this life Jan. 9th, 1880, after an illness of less than two days, aged 6 years, 10 months and 5 days.

Her funeral took place on Sunday, 11th inst., conducted by the writer, who was there providentially on a visit by authority of Classical committee, (to fill an "appointment.")

Here we behold another demonstration of the truth, that in the midst of life we are in death; but we have this consolation, that this death to the disciple of Jesus, is but the beginning of a new and better life. This interesting and promising child, we were informed, was up to within a day or two of her death, a bright and healthful child, but then after a brief but severe suffering of less than two days, she passed away gently to the Church triumphant in heaven. Kate was baptized in her infancy, and gave unmistakable evidence, that she was one of the lambs of the Great Shepherd, who had been faithfully trained, and thus far, brought up by her Christian parents, "in the nurture and admonition of the Lord," which faithfulness of her dear parents, she seemed fully to realize and appreciate.

In her, a knowledge and love of sacred things, and the noblest traits of Christian character, were indeed remarkably developed, for one of such tender years.

Who amongst her dear friends, who were best acquainted with her, could otherwise than believe that she was truly "born again," "of water and the Spirit?" That she was a thrifty "branch in the vine." Possessing largely of the life and spirit of Him, who said "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

It is not strange, however, that her dear relations are deeply affected at this separation. But yet, amidst flowing tears, they can submissively say, "The Lord came, and the Lord hath taken away, blessed be the name of the Lord." Knowing that their "child is not dead but sleepeth."

"Silent we own Jehovah's name,
We kiss the scourging hand,
And yield our comforts and our life,
To Thy supreme command." J. B. T.

Youth's Department.

ONLY A WORD.

Only a word! a little winged word
Blown through the busy town,
Lighter than thistle down,
Lighter than dust by roving bee or bird
Brushed from the blossoming lily's golden crown;
Borne idly here and there,
Oft as the summer air
About men's doors the sunny stillness stirred.
Only a word!
But sharp, oh sharper than a two-edged sword
To pierce and sting and scar
The heart whose peace a breath of flame could mar.

Only a word, a little word that fell
Unheeded as the dew
That from the darkling blue
Of summer midnight softly steals, to tell
Its tale of singing brook and star-lit dell
In yonder noisome street,
Where pale with dust and heat
The little window flower in workman's cell
Its drooping bell
Uplifts to greet the kiss it knows so well;
A word—a drop of dew!
But oh, its touch could life's lost hope renew.

—*Sunday Afternoon.*

DIXEY'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a bookstore in Annasburg, and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir? and I am in a great hurry."

The shopman bent down and dusted his spectacles. "And suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be *so* sorry; I want it so!" and the little voice trembled at there being a chance of disappointment.

The kind shopman took the thin hand of his small customer in his own. "Will you be very sad without the book? and why are you in such a hurry?"

"Well, sir, you see, I went to school on Sunday, when Mrs. West, who takes care of me, was away; and teacher read about a Good Shepherd who said those words; and about a beautiful place where He takes care of His children, and I want to go there. I'm so tired of being where there is nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about Him before I die; it 'ud be strange to see Him and not know Him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to be served."

The bookseller wiped his glasses very vigorously this time, and lifting a book from off a shelf, he said: "I'll find the words you want, my little girl, come and listen." Then he read the words of the loving Saviour (Luke 18, 16)—get your Bibles and find the place, children—and told her how this Good Shepherd had got a home all light and rest and love, prepared for those who love Him and serve Him.

"Oh, how lovely!" was the breathless exclamation of the eager little buyer.

"And He says 'Come.' I'll go with Him. How long do you think it may be, sir, before I see Him?"

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this Book."

Thanking him, the small child hurried away. To-morrow came, and another to-morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying "Dixey's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission box at school. As I don't like to keep dead men's money, here it is," and she ran out of the shop. The cents went into the box, and when the story of Dixey was told so many followed her example with their cents that at the end of the year "Dixey's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger-sheep to the Good Shepherd.

OUR VERBS.

An educational journal thus describes the trouble a Frenchman had with the verb "break:"

"I begin to understand your language better," said my French friend, Mr. Dubois, to me, "but your verbs trouble me still; you mix them up so with prepositions."

"I am sorry you find them so troublesome," was all I could say.

"I saw your friend, Mrs. Murkeson, just now," he continued. "She says she intends to break down housekeeping; am I right there?"

"Break up housekeeping, she must have said."

"Oh, yes, I remember; break up housekeeping."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since the small-pox has broken up in our city"—

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No, she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly, it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken"—

"Broken off."

"Yes, broken off."

"Ah, I had not heard that."

"She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am anxious to speak English well."

"He merely broke the news. No preposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow, a breaker, I think."

"A broker, and a very fine young man. Good day.

So much for the verb "to break."

GOLD-FISH.

Some time during the seventeenth century, about two hundred years ago, Portuguese sailors saw swimming in the lakes and rivers of China and Japan a very beautiful variety of fish, which glistened like gold. They captured some specimens and brought them to Portugal. The little fish found the lakes of Europe as pleasant to live in as the lakes of China, and they at once domesticated themselves, and raised their little families, until the European streams became well stocked with these beautiful creatures. They are also found in many brooks and streams in the United States.

The glistening gold-color of these fishes made them much sought for as household ornaments, and the demand for them became so general that establishments were opened for raising them for the market. One of the largest and most celebrated of these places for gold-fish breeding is in Oldenburg, Germany, where more than a hundred small ponds contain the fish in all stages of growth, from the tiniest baby to the big stout fellow eight and even ten inches long. The little ones are carefully kept apart from the larger ones, for the gold-fish is a wicked cannibal, and devours its little brothers and sisters, and even its own children, whenever it has an opportunity. At the same time it is a great coward, and will hide away from fish much smaller than itself that have the spirit to attack it. A gentleman who possessed an aquarium in which were several large gold-fish, once placed a tiny "pumpkin-seed," or sunfish, about the size of a silver half dollar, in the water. Watching anxiously to see that the gold-fish did not injure it, what was his astonishment to see the "pumpkin-seed" dart furiously at the larger fish, which huddled themselves in a corner, or scurried hastily through the water to hide among the stones and mimic grottoes of the aquarium! From that very moment the "pumpkin-seed" remained lord of the field, scarcely allowing his companions to come to the surface, as they are fond of doing, or to take a mouthful of food until he had satisfied his own hunger. Finally he had to be removed from the aquarium, to save the gold fish from dying of fright.

The enormous demand for gold-fish is shown by the fact that from the establishment at Oldenburg alone over three hundred thousand fish are sent to market every year. Their price varies according to their size and beauty, for there are grades of beauty in gold-fish as well as in all other things. They are very pretty household ornaments, and by caring for them and carefully watching their habits, boys and girls may learn their first lesson in natural history. If kept in a glass globe, nothing can be more interesting than to watch them, for, as Mr. White says, in *Selborne*, "The double refraction of the glass and water represents them, moving, in a shifting and changeable variety of dimensions, shades, and colors, while the two mediums, assisted by the concave-convex shape of the vessel, magnify and distort them vastly." Still, the fish may be healthier if kept in an aquarium, as it allows more surface to the water, and consequently more air and ventilation. In any case, fresh water should be given the fish at least every other day, and if the globe or aquarium be ornamented with rocks and water-grasses, the fish should be carefully dipped out once a week and the rocks thoroughly cleansed from all impurities.

Although the fish draw nourishment from animalcules supplied by the water, and will live a long time without other food, it is advisable to feed them by throwing bread-crumbs, or flies and other small insects on the surface of the water. The eagerness with which they dart for them proves them to be welcome. Care should be taken not to scatter more bread-crumbs than will be immediately eaten, for bread sours very quickly, and renders the water impure. In changing the water the fish should never be subjected to any sudden variations of temperature, as the shock produced by a violent change from water of medium temperature, which is always best, to ice-cold, might ruin the whole stock of an aquarium in an instant.

The ingenious Chinese make great pets of their gold-fish, and with patience teach them many tricks, such as eating from their hands, or rushing to be fed at the tinkle of a bell.

The gold-fish belongs to the genus *Cyprinus*, or the great carp family, and is sometimes called the golden carp.—*Harper's Young Folks.*

ON THE SPOT.

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sabbath-school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master.

The other person was a young fellow from the country, who had come into New York to earn his living, but was in great danger of falling into the traps of the drinking-saloons and the dance-halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled through the street and blew the snow in their faces, but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to decide."

An hour passed. The storm howled on; but the teacher was so much in earnest that he did not mind the cold. At length the youth said, "Mr. P——, I will decide for God to-night. I will give myself to Christ and to His service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter college and prepare to preach to others the glad message he himself had accepted. By-and-by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now; but when I saw him a few weeks ago he was as happy as a lark. All his long, useful, and honored life, has turned on that winter night talk at the street-corner, when he decided, on the spot, to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to a divine Master. His reason was convinced that he would be a better man, and a nobler man, if he did what it is the duty of every person to do, and that is to acknowledge God's claims for love and obedience, and accept them as his rule of life. It then took him no more time to say yes than it would have taken him to say no. When anything to be done is right, the quicker you do it the better.

One of the greatest generals in the world was asked how he had gained so many victories. His answer was, "By never putting anything off." Young friends, you will conquer evil and win heaven at last, if you will resolve always to obey God, and to do right, on the spot.—*Youth's Companion.*

BIG TREES.

Australian forests have produced two trees, the news of the dimensions of which will set Americans rambling through some of the forests they have not yet cut down, or will set their inventive faculty at work. Until lately one in the neighborhood of Stockton, in California, estimated to be 325 feet high, enjoyed the reputation of being the tallest tree in the world. But an official of the forests department in Victoria, Australia, measured not long since a fallen tree in Gippsland, and found that it was 435 feet long from the root to the highest point of the branches. But even this is exceeded by another still standing in the Dandenong district in Victoria, which is estimated to be 450 feet from the ground to the top.

TWO WAYS OF PUTTING IT.

The Sultan awoke with a stifled scream:
His nerves were shocked by a fearful dream:

An omen of terrible import and doubt—
His teeth in one moment all fell out.

His wisemen assembled at break of day,
And stood by the throne in solemn array.

And when the terrible dream was told,
Each felt a shudder, his blood ran cold.

And all stood silent, in fear and dread,
And wondering what was best to be said.

At length an old soothsayer, wrinkled and gray,
Cried, "Pardon, my lord, what I have to say:

"'Tis an omen of sorrow sent from on high:
Thou shalt see all thy kindred die."

Wroth was the Sultan; he gnashed his teeth,
And his very words seemed to his and seethe,

As he ordered the wiseman bound with chains,
And gave him a hundred stripes for his pains.

The wisemen shook as the Sultan's eye
Swept round to see who next would try:

But one of them, stepping before the throne,
Exclaimed, in a loud and joyous tone:

"Exult, O head of a happy state!
Rejoice, O heir of a glorious fate!

"For this is the favor thou shalt win,
O Sultan—to outlive all thy kin!"

Pleased was the Sultan, and called a slave,
And a hundred crowns to the wiseman gave.

But the courtiers they nod, with grave sly winks,
And each one whispers what each one thinks.

"Well can the Sultan reward and blame:
Didn't both of the wisemen foretell the same?"

Quoth the crafty old Vizier, shaking his head,
"So much may depend on the way a thing's said!"

—*Christian at Work.*

A WONDERFUL MIRROR.

Among the curiosities exhibited at the Paris Exhibition, was a huge concave mirror, the instrument of a startling species of optical magic. On standing close to it, it presents nothing but a magnificently monstrous dissection of your physiognomy. On retiring a couple of feet, it gives your own face and figure in true proportion, but reversed, the head downward. But retire still further, standing at the distance of five or six feet from the mirror, and behold, you see yourself, not a reflection—but your veritable self, standing in the middle part between you and the mirror. The effect is almost appalling, from the fact, that men of the strongest nerves will shrink involuntarily at the first view. If you raise your cane to thrust at your other self you will see it pass clean through the body and appear on the other side, the figure thrusting at you at the same instant. The artist who first succeeded in fashioning a mirror of this description, brought it to one of the French kings—if we recollect aright, it was Louis IV.—placed his majesty on the right spot, and bade him draw his sword, and bade him thrust at the figure he saw. The king did so; but seeing the point of the sword directed to his own breast, he threw down his weapon and ran away. The practical joke cost the inventor the king's patronage and favor; his master being afterwards so ashamed of his own cowardice that he never again would look at either the mirror or its owner.

THE TRAP-DOOR SPIDER.

One of the most singular specimens of insect life is the trap-door spider of Jamaica. His burrow is lined with silk, and closed by a trap-door with a hinge. The door exactly fits the entrance to the burrow, and when closed so precisely corresponds with the surrounding earth that it can hardly be distinguished, even when its position is known. It is a strange sight to see the earth open, a little lid raised, some hairy legs protrude, and gradually the whole form of the spider show itself. These spiders generally hunt for food by night, and in the daytime they are very chary of opening the door of their domiciles, and if the trap be raised from the outside, they run to the spot, hitch the claws of their fore-feet in the lining of the burrow, and so resist with all their might. The strength of the spider is wonderfully great in proportion to its size.

Pleasantries.

Lady: "How much is this a yard?" Clerk: "Fourteen and sixpence. It is an elegant material—double; it can be worn both sides. If you tear one side you've only to turn it on the other."

"Have you ground all the tools right, as I told you this morning, when I went away?" said a carpenter to a rather green lad, whom he had taken for an apprentice. "All but the hand-saw, sir," replied the lad, promptly. "I couldn't get all the gaps out of that."

An anecdote is told of a young lady of Harrisburg, who was recently on a riding excursion. The horse commenced kicking, when she, in the most simple manner, requested her companion to get out and hold the horse's leg, or he might injure the vehicle.

A clergyman, in speaking of one of his parishioners who was so given to argument that it was difficult to converse with him on any subject, said: "Brother —— is so argumentative that he will dispute with a guide-post about the distance to the next town, and argue with a tombstone as to the truth of his epitaph."

A MULE THAT WASN'T FOR SALE.—He was showing the man the new bay mule that he was working in a team with the old gray. "You warrant him sound and perfectly kind and gentle?" the man said. "Perfectly," said Farmer John. "My wife and children drive him, and he is a perfect pet. Comes into the house like a dog." "Easy to shoe?" asked the man. "Well, I guess so; fact is, I never had him shod. I don't believe in it; he works better without it," replied Farmer John. "How does he act when you put the crupper on?" asked the man. Farmer John hesitated. "Well, pretty good, I guess," he said; "fact is, I never put it on." "How does it get on?" asked the man; "who does put it on?" "Well, I kind of don't know," said Farmer John; "fact is, he had the harness on when I got him, an' it fit him so well, and he seemed to be so kind o' contented in it, like, that I sort of never took it off 'n him." "And how long have you had him?" asked the man. Farmer John chewed a wheat straw very meditatively. "Well," he said, "not to exceed more'n two year, mebbe." And the man backed a little further away, and said he would "sort of look around a little further before he bought, like." And Farmer John never saw him again, not even unto this day.

Religious Intelligence.

Home.

It is stated that there are 525 unemployed Episcopal clergymen of the 3,300 in the United States, and only 2,000 hold rectorships.

It is said more than fifty ministers including professors, teachers and others, engaged in different departments of religious work, reside in Princeton.

Hon. E. R. Mudge, Warden of Emmanuel church, Boston, has made a proposal to St. Stephen's Parish, Lynn, Mass., to erect at his own cost an elegant stone church, with a seating capacity of 800.

The North Georgia Conference of the Methodist Episcopal Church South, reports 61,153 members, an increase of 3,053 during the year. It has 650 churches, which paid $84,434 for the support of their pastors.

At a recent session of the North Mississippi Conference of the Methodist Episcopal Church South, the Bishop presiding decided that a lady who had been elected as a lay delegate could not serve. He said both the Discipline and the Bible exclude women from holding Church offices.

The lay officers of the Methodist Episcopal Church for 1879 are thus reported: Number of trustees of churches, 117,047; number of stewards of societies, 94,276; number of class leaders, 85,262; number of Sunday-school superintendents, 30,367; number of Sunday-school teachers and officers other than superintendents, 183,831.

The Evangelical Mennonites, of Pennsylvania, having one conference, and the United Mennonites, having two conferences, one in Canada and one in the States of Indiana, Michigan and Ohio, have formally united under the title of Evangelical United Mennonites. The only difference between the two bodies was a trifling matter of church discipline. Twelve ministers and five deacons attended the union conference.

Although in Union College the Episcopalian students are now about as numerous as the Presbyterians, and while the largest recent endowments have been obtained through President Potter's influence among the members of the Episcopal churches, the college still presents, it is said, the fact which lies under its name—a unity of denominational sentiment and action. At the same time it is said that more than one-half the working corps are Presbyterians.

An Episcopal Church has been organized by Bishop Hare in a Nebraska town where before there was no church of any denomition, but as many sects, it is said, as there were houses. Everybody in the place seems to have been interested in the church. The subscriptions came from all quarters, and ranged from $1 to large sums. At the opening service the attendance was very large. The services being observed in the morning in a public place, and in the evening in the church.

Abroad.

Of the 467 Catholic parishes and mission stations in the Diocese of Paderborn, Germany, 95 are vacant.

The Bible house at Constantinople keeps on sale 1,082 other and different books in eighteen distinct languages of the Orient, and an unprecedented inquiry prevails for all.

There is a movement among the laity of the Church of England to secure lay representation in the Convocations; a reform much needed to make those bodies progressive or useful.

The Metropolitan of Moscow lately preached on the infallibility of the Czar, a doctrine formerly held by the orthodox Greek Church, but of late years suffered to fall into abeyance.

The foundation stone of a new Presbyterian church at Botany Bay has been laid by the Rev. Dr. Fullerton, the oldest of the ministers in Sydney. Rev. Dr. Steel stated that during the last twenty years no less than seventy-five Presbyterian churches had been founded or built in the colony.

RELIGIOUS TOLERATION IN INDIA.—The King of Siam has issued a proclamation declaring that henceforth every man shall be allowed to worship God without molestation, and according to the dictates of his own conscience. Converts to Christianity are not to be forced to worship spirits or to work on Sunday.

The Reformed Church Synod of the Canton of Zurich, Switzerland, has passed a series of rules relating to the burial of Dissenters from the parish churches. The Dissenters have hitherto had free use of the parish burial-places, but have been restricted as to the use of the churches and the bells. They are now to have the use of the churches, except at the hours when stated services are held, and also of the bells.

The *Indian Mirror*, of Calcutta, organ of the Brahmo Somaj, says: "Bombay has seen a novel phenomenon. A colored lady, Mrs. Amanda Smith, has come to India to preach the gospel. She can speak and sing, and her utterances are said to be really powerful. The lady was lately at Puna, where, we are glad to know, our countrymen accorded her a cordial welcome. We hope Mrs. Amanda Smith will come to Calcutta."

It is now more than 200 years that the Catholics have been in China, and although they suffered for a long period from severe persecution they have been able since the French treaty of 1860, to regain much that they lost. Great properties which had been confiscated were restored to them, and now they have secured a position in nearly all the provincial capitals of the Empire. In many places the missions support themselves, while other missions have very large revenues and are able to support the weaker ones.

The observance of Christmas is increasing in Scotland. Four of the Established churches in Edinburgh were open for services on the last Christmas; but only one Free church—the High Church of the Rev. W. C. Smith, who was the subject of an effort to censure him for holding Christmas services a year or two ago. Many congregations which did not venture upon a regular service celebrated the day by holding recitals of sacred music appropriate to the season.

Dr. E. de Pressense, in *The Christian World* expresses much anxiety on the coming phases of the religious controversy in France. The extremes on both sides are very bitter, and seem to be ready to do all they can to provoke each other. The Municipal Council of Paris, composed of rigid Republicans, undertook, recently, to suppress its part in the Budget for Public Worship by withdrawing all the subsidies which it is bound by law to furnish to the various churches, basing its action on the ground that it was necessary to strike a blow at the very foundation of religious schools and to suppress superstition and belief in the supernatural. The action was canceled by the Minister of the Interior for illegality.

IS IT THE POPE'S PAPER?—The circular which announced the appearance in Rome on January 1 of a new daily paper to be called *The Aurora* denied that it would have an official character, the denial being due no doubt to rumors that have been widely circulated that the paper would be an organ of the Vatican. Nevertheless it is said that public opinion in Rome still regards it at least under the protection and auspices of high authority and believes that it will draw its spirit from the Pope himself. Without anticipating his intentions or having the air of forcing his hand it will aim directly to follow his policy. In style it will adopt that temperate tone which at present prevails in all Vatican utterances. The Editor of it is Pietro Balan, who is an able writer and has gained distinction for his historical knowledge. He already holds a high position in the office of the Vatican archives. It is predicted by Catholics that *The Aurora* will be a journal fit to rank with any in Italy.

SLANDERING BISHOP HERZOG.—An official journal at Basle has been fined $10 for slandering the Old Catholic Bishop Herzog, and an additional fine of $40 has been imposed upon the writer of the article. In this article Old Catholicism was denounced in violent terms, and Bishop Herzog was pronounced "a comedian" and an "alcoholized priest" (*altkoholischer pfarrer*) the expression being a play on the words *altkatholischer pfarren*, which mean "Old Catholic Priest." The editor in his defence affirms that he had changed the word *altkoholischer* to *altkatholischer* in manuscript but the compositor had set it up "*altkoholischer*," which, not being a German word, could hardly be set down as a slander after all. For the use of the expression, "a comedian" an ingenious defence was put in. The defendant contended that inasmuch as Old Catholics preserve many of the outward forms of the religion they have left, and their priests clothe themselves in sacerdotal vestments while they have abandoned the beliefs of which these are the emblems and the Church to which they rightly appertain Bishop Herzog, when he performs ecclesiastical functions, is really playing a part in a comedy. Hence the word in question was simply descriptive and expressed an indisputable fact. The judge's decision in favor of the Bishop compelled the paper to pay the costs besides the fine, $10, and to publish in its own columns the judgment in extension.

What Old Subscribers Say

About the "Chicago Weekly News" When They Renew Their Subscriptions.

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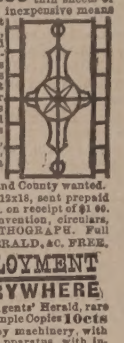

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Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	**A.M.**	**A. M.**	**P. M.**	**P. M.**
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

DOMESTIC.

The investigation of the "Star Routes" of the post-office, in the Southwest, is being prosecuted.

The situation in Maine last week was exciting. The State troops were under arms, it is said, to provide against any emergency. Things are more quiet as we go to press.

Mr. Bayard's bill, upon which majority and minority reports were made, has been undergoing discussion in the U. S. Senate during the past week. The House of Representatives has done nothing.

An emigrant train on the N. Y. Elevated Railroad jumped the track at One Hundred and Forty-third St., on the 24th inst., and the engine went down. Several employees were injured.

The House Select Committee on the Yorktown Celebration agreed last week to report a bill appropriating $100,000 for the erection of a monument at Yorktown, and $20,000 to meet the expenses of the Yorktown Centennial.

It is announced that since July last $100,000 have been contributed to the Rochester University and $100,000 pledged towards an extra endowment of $250,000; which, when raised, will give the University $400,000 in productive funds.

At a meeting of prominent citizens of Philadelphia, held in the Mayor's office on Friday, steps were taken towards raising funds for the benefit of the suffering people in Ireland. Drexel & Co. have contributed $1000 to the Irish relief fund.

The German citizens of Petersburg, Va., have made a liberal contribution for the relief of the famine stricken in Upper Silesia, Germany. The money has been forwarded to the German Consul at Richmond, for transmission to Germany.

The Interior Department is advised of a movement "to organize a band for the purpose of raiding the lands of the Indians" in the Indian Territory. The headquarters of the gang are at Wichita, Kansas. The War Department will distribute troops so as to check the attempt.

A large delegation of the ladies in attendance upon the Woman's Suffrage Convention visited the Senate Committee on Judiciary last week, and several of them delivered arguments in favor of the Sixteenth Amendment to the Constitution to enfranchise women. Arguments were delivered by Mesdames Wallace (Ind.), Mary A. Stewart (Del.), Lucinda B. Chandler (Pa.), E. L. Saxon, Julia Smith Packer, of Connecticut; Nancy R. Allen and Miss Susan B. Anthony. Miss Anthony made the principal argument, and all the ladies were listened to with much attention by the committee.

The treatment of the Utes in Washington is causing a great deal of remark. One account says: Chief Ouray and his wife with the rest of the Ute delegation were allowed to go to the Capitol to-day and they heard Horr's speech. Mrs. Ouray was quite handsomely dressed, wearing a silk dress with fringe, a sealskin coat and a black velvet hat with plumes. She has acquired this finery since she has been in Washington. Another account says the Utes are simply regaled by a band of Italian harpists, and that Mrs. Ouray looks at the fashionable ladies and tries to arrange her green blanket into a trail.

FOREIGN.

A large fire lately occurred in Tokio, Japan. 1,500 houses were destroyed.

The famine in Ireland, and in Upper Silesia, Germany, seems to be unabated.

The shock of an earthquake was severely felt at Havana on the night of the 24th inst. Some of the accounts of it seem to be sensational.

London, Jan. 21.—A despatch from Alexandria to the *Standard* says: "Ismael Ayoub Pasha, the newly-appointed Governor-General of the Soudan demands that £500,000 sterling and 24 000 troops be placed at his disposal, so that he shall have unlimited powers.

"The Council of Ministers, regarding the Soudan merely as an Egyptian province, has rejected the demands of the Governor-General. It is considered certain that Ismail Ayoub Pasha's nomination will be cancelled."

London, Jan. 21.—A despatch from Rio de Janeiro, received by way of Lisbon, regarding the riots mentioned on the 3d inst., says: "In consequence of the public opposition to the levying of a tax of 20 reis per passenger on the street-car traffic, the mob destroyed the cars and tracks of the company, attacked the conductors, and stoned and fired at the troops. The latter charged and dispersed the mob. Three persons were killed and thirty wounded, including some soldiers and policemen. Order was finally restored and the tramway traffic resumed. The Government, replying to a deputation, has refused to remove the impost."

Acknowledgments.

Moneys collected at Easton, Rev. Dr. Porter's Church, for Pacific Coast Missions.

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Mrs Amanda Hilbush, do do do	1 50
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Ref S Sch, New Goshenhoppen Ch, Christmas offering, C Z Weiser, D D, 58.00, of which 3.62 were contributed by Clara Lavinia, Horace Melville, Willie C I Newton, John Calvin and Richard Montgomery, children of Wm H and Amelia Buck,	58 00
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Philadelphia, Jan. 24, 1880.

[The prices here given are wholesale.]

Flour.	Wheat, Superfine	$4.56@4.75
	" Extra Family	6.62½@6.75
	" Fancy	7.50@8.60
	Rye	5.00@5.25
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.75@2.00
Grain.	Wheat, White	1.41@1.43
	" Red	1.40@1.40½
	Rye	90@95
	Corn, Yellow	57@58
	" White	55@56
	Oats	47@48
	Barley two rowed	70@80
	Barley Malt, two rowed	98@100
Groceries.	Sugar, Cuba	7⅞@8
	" Refined cut loaf	10@10⅞
	" " crushed	10@10⅞
	" " powdered	10@10⅜
	" " granulated	9⅞@10
	" " A	9¼@9⅜
	Coffee, Rio gold	11@16½
	" Maracaibo gold	14@20
	" Laguayra gold	14½@17
	" Java gold	½@25½
Provisions.	Mess Pork	13.50@14.00
	Dried Beef	12@13
	Sugar cured Hams	10@11
	Lard	7½@7⅞
	Butter, Roll extra	16@18
	Butter, Roll Common	13@15
	Prints, extra	30@35
	" " Common	22@26
	" Grease	6@10
	Eggs	18@19
Seeds.	Clover, per 100lbs	7.00@9.25
	Timothy per bushel	3.00@3.25
	Flax " "	1.60@1.65
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THIRTY-SECOND ANNUAL REPORT

OF THE

PENN MUTUAL

Life Insurance Company

OF

PHILADELPHIA.

Net Assets, January 1st, 1877		$6,309,580 46
RECEIPTS.		
Premium receipts	$1,054,86-.11	
Interest receipts, etc.	373.37 868	$1,428,239.79
Total		$7,737,820.25
DISBURSEMENTS.		
Losses and endowments	$ 448,691.79	
Dividends to policy-holders	234,819.23	
Lapsed and surrendered policies, &c.	187,357.41	
Commissions, salaries, medical fees, agency expenses, etc.	163,058 42	
Taxes, legal expenses, advertising, etc.	61,431.16	$1,095,358.01
Net assets, January 1st, 1880		$6,642,462 24
ASSETS.		
U. S. 5 and 6 per cent. bonds, Philadelphia and city loans. R. R. bonds, bank, and other stocks, worth $1,605,175.50		$2,413,901.70
Mortgages, first liens on properties worth $6,299,200.00		2,442,594 53
Premium notes, secured by policies		672,158.51
Loans on collaterals, etc.		283,750.05
Real estate, bought to secure loans, and Home Office		854,990.06
Cash on hand and in Trust Companies		275,067.39
Net ledger assets, as above		$6,642,462.24
Net deferred and unreported premiums	$ 89,110.41	
Interest due and accrued	108,472.89	
Market value of stocks, etc., over cost	191 273.80	$ 383,857.10
Gross assets, January 1st, 1880		$7,031,319.34
LIABILITIES.		
Losses reported, but not due	$ 122,133.00	
Reserve, at 4 per cent., to re-insure risks	5,716,861 00	
Dividends on unreported policies, etc.	65,819.38	
Surplus 4 per cent. basis	1,126 505.96	$7 031,319.34
Surplus at 4½ per cent., Pennsylvania and New York standard		$1,502,371.33
Number of policies in force		11,189
Amount at risk		$29,678,033.00

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